Esoteric Astrology

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ESOTERIC ASTROLOGY

Volume III

A TREATISE ON THE SEVEN RAYS

by

ALICE A. BAILEY

Index Edition

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EXTRACT FROM A STATEMENT BY THE TIBETAN

Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognises me by two of my names.

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity-not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition.

Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

August 1934

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

"The above Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out."

ALICE A. BAILEY

CHAPTER I - The Zodiac and the Rays

[3] What I have to say first on this subject is entirely of a preliminary nature. I seek to lay the ground for a somewhat new approach—a far more esoteric approach—to the science of astrology. Certain things I may say will probably be regarded by the academic and uninspired astrologer as revolutionary, or as erroneous, as improbable or unprovable. As yet, however, astrology has not really proved itself to the world of thought and science, in spite of many definitely demonstrable successes. I would ask all of you, therefore, who read and study this section of *A Treatise on the Seven Rays* to bear in mind the above comments and to preserve a willingness to consider hypotheses and to make an effort to weigh a theory or suggestion and to test out conclusions over the course of a few years. If you can do this, there may come to you an awakening of the intuition which will translate modern astrology into something of real moment and significance to the world. It is intuitional astrology which must eventually supersede what is today called astrology, thus bringing about a return to the knowledge of that ancient science which related the constellations and our solar system, drew attention to the nature of the zodiac and informed humanity as to the basic inter-relations *[4]* which govern and control the phenomenal and subjective worlds.

1. Three Basic Statements.

The statement is frequently made that astrology is an exact science but that is far from correct in spite of the many mathematical computations. Astrology is based, curiously enough, upon illusion for, as well you know, the zodiac is naught but the imaginary path of the sun through the heavens, and this as it appears from the standpoint of our totally insignificant planet. The sun is not, as stated, in any sign of the zodiac. It simply appears to be so as it passes between our little sphere, the Earth, and the constellations at any particular time or season.

In ancient days it was believed that the earth was the centre of the solar system and that around it revolved the sun and all the other planets. This was the exoteric knowledge and position, though not the esoteric understanding.

Later, when further discoveries brought more light to the human mind, our planet was decentralised and the truth was more clearly seen, though much remains as yet to be discovered and may even be of as revolutionary a nature. From certain astrological angles, a similar process of decentralisation must take place and the solar system must no longer be regarded as a point around which the zodiac revolves or through which the sun passes in its great cycle of approximately 25,000 years. Astrologers with insight may deny that this is the commonly accepted attitude. Yet—for purposes of clarity and in connection with the general public—the inference is permitted and accepted by the ignorant. Upon this theory anent the zodiac rests very largely what we call the Great Illusion, and I would have *[5]* you bear this in mind as you study with me the newer approaches of this greatest and oldest of all the sciences. Astrology is a science which must be restored to its original beauty and truth before the world can gain a truer perspective and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages.

The second statement which I would make is that astrology is *essentially* the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning and governing energies and forces which play through and upon the whole field of space and all that is found within that field. When this fact is grasped and the sources of those energies are better comprehended and the nature of the field of space is correctly understood, we shall then see a far wider and at the same time a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped, and we shall then begin to live scientifically. It is this scientific living which it is the immediate purpose of astrology to bring about.

At present, the position of the average believer in astrology is that he is an individual of importance (at least to himself), that he is living on that important planet, the Earth (important to humanity), and that, through astrology, he can discover his destiny and know what he ought to do. In making this comment, I do not refer to those few astrologers who possess real esoteric knowledge. They are few in number indeed, and only a handful of

them are to be found practising at this time. The modern investigator likes to believe that on him impinge and through him flow all those energies which come from the sign in which the sun "finds" itself at the time of his birth. He regards himself *[6]* also as responsive to the forces of the various planets as they govern the houses in his horoscope and he believes that his life trends and circumstances are thus determined. This makes him feel himself to be a factor of isolated importance. Modern interpretations fail to emphasise the importance of the rising sign (the ascendant) and this has been due to the fact that few have been as yet ready to function as souls; small allowance has been made for the energies which play upon our planet all the time from other constellations or from the many "hidden" planets. Of these, the Ageless Wisdom claims that there are around seventy in our solar system.

I desire to give you a truer and more accurate picture. This has now become possible because group awareness, group relations and group integrity are coming to the fore in the human consciousness. As this takes place, the personality which is individual, separative and self-centred will recede increasingly into the background, and the soul, non-separative, group conscious and inclusive, will come more and more to the fore. Interest, therefore, in the individual horoscope will gradually die out, and increasingly the planetary, the systemic and the universal picture will stand out in the awareness of the individual; he will then regard himself only as an integral part of a far more important whole and his world group will interest him far more than himself, as an individual.

I shall not, therefore, deal with the subject of esoteric astrology from the standpoint of the horoscope at all. Universal relationships, the interplay of energies, the nature of what lies behind the Great Illusion, the deluding "Appearances of things as they are," and the destiny of our planet, of the kingdoms in nature and of humanity as a whole—these will constitute the major part of our theme.

[7] It is immaterial to me whether modern astrologers accept or reject these presented ideas. I will endeavour to give you certain facts as the Hierarchy recognises them; I will indicate, if I can, the subjective realities of which the outer illusion is but the phenomenal appearance, conditioned by men's

thoughts throughout the ages; I will emphasise the fact of *the livingness* of the Sources from which all the energies and forces which play upon our planet flow and emanate; I will endeavour, above all else, to demonstrate to you that all-pervading unity and that underlying synthesis which is the basis of all religions and of all the many transmitted forces; I will seek to remove you, as individuals, from out of the centre of your own stage and consciousness and —without depriving you of individuality and of self-identity—yet show you how you are part of a greater whole of which you can become consciously aware when you can function as souls, but of which you are today unconscious, or at least only registering and sensing the inner reality in which you live and move and have your being.

This brings me to the third statement, which is so basic and fundamental that I would ask you to pause and contemplate it, even though you grasp not its full implications as yet. The Ancient Wisdom teaches that "space is an entity." It is with the life of this entity and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons that esoteric astrology deals. H.P.B. stated this in *The Secret Doctrine* . I would remind you that there is an astrological key to *The Secret Doctrine* which cannot yet be given in completeness. I can, however, give you some hints and suggest some lines of approach, and these, if carried in the consciousness of the illumined astrologers, may enable one of them at a later date to discover that key and then—turning it on behalf of humanity—*[8]* reveal the fourth great fundamental of the Ageless Wisdom of which three are already given in the proem of *The Secret Doctrine* .

Space is an entity and the entire "vault of heaven" (as it has been poetically called) is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal appearance. Speculation about the nature, the history and identity of that entity is useless and of no value. Some dim idea, providing analogy even when eluding specifications, might be gained if you will endeavour to think of the human family, the fourth kingdom in nature, as an entity, as constituting a single unit, expressing itself through the many diversified forms of man. You, as an individual, are an integral part of humanity, yet you lead your own life, you react to your own

impressions, you respond to exterior influences and impacts, and in your turn you emanate influences, send forth some form of character radiation and express some quality or qualities. You thereby, and in some measure, affect your environment and those whom you contact. Yet all the while you remain part of a phenomenal entity to which we give the name of *humanity* . Now extend this idea to a greater phenomenal entity, the solar system. This entity is itself an integral part of a still greater life which is expressing Itself through seven solar systems, of which ours is one. If you can grasp this idea, a vague picture of a great underlying esoteric truth will emerge into your consciousness. It is the life and the influence, the radiations and emanations of this entity, and their united effect on our planetary life, the kingdoms in nature and the unfolding human civilizations, which we shall have briefly to consider.

The subject is so vast that I have been faced with the problem of the best method whereby to handle it. I decided *[9]* on brevity, the concise statement of facts (facts to those of us who are working on the inner side of life, but which must rightly be only hypotheses to you) and the avoidance of detail and of detailed discussion. We will endeavour to work from the universal to the particular and from the general to the specific, but our emphasis will always be on the universal and the general, and not upon the particular and specific. It will rest with those of you who are students of astrology to make due application of the truth to the specific. It is definitely in this connection that modern astrology has gone astray. It has reversed the true and right procedure and has laid the emphasis upon the specific and particular, upon the personal horoscope and the individual destiny, and has not laid the emphasis upon the great energies and their Source. These sources are ultimately responsible for the manifestation of the specific. This position and presentation of truth must be altered.

In esoteric astrology we are, therefore, dealing with the Life and Lives which inform the “points of light” within the universal Life. Constellations, solar systems, planets, kingdoms in nature and microscopic man are all of them the result of the activity and the manifestation of energy of certain Lives whose

cycle of expression and whose infinite purposes lie outside the comprehension of the most advanced and illumined minds on our planet.

The next point for each of you to grasp is the fact that the ether of space is the field in and through which the energies from the many originating Sources play. We are, therefore, concerned with the etheric body of the planet, of the solar system, and of the seven solar systems of which our system is one, as well as with the general and vaster etheric body of the universe in which we are located. I employ the word "located" here with deliberation and because *[10]* of the inferences to which it leads. This vaster field, as well as the smaller and more localised fields, provides the medium of transmission for all the energies which play upon and through our solar system, our planetary spheres and all forms of life upon those spheres. It forms one unbroken field of activity in constant ceaseless motion—an eternal medium for the exchange and transmission of energies.

In connection with this, and in order more correctly to understand, it will be useful to study individual man; in this way we can arrive at a faint comprehension of the basic and underlying truth. Students should never forget the Law of Analogy as an interpretive agency. Esotericism teaches (and modern science is rapidly arriving at the same conclusion) that underlying the physical body and its comprehensive and intricate system of nerves is a vital or etheric body which is the counterpart and the true form of the outer and tangible phenomenal aspect. It is likewise the medium for the transmission of force to all parts of the human frame and the agent of the indwelling life and consciousness. It determines and conditions the physical body, for it is itself the repository and the transmitter of energy from the various subjective aspects of man and also from the environment in which man (both inner and outer man) finds himself.

Two other points should here be added. First: the individual etheric body is not an isolated and separated human vehicle but is, in a peculiar sense, an integral part of the etheric body of that entity which we have called the human family; this kingdom in nature, through its etheric body, is an integral part of the planetary etheric body; the planetary etheric body is not separated off from the etheric bodies of other planets but all of them in their totality, along

with the etheric body of the sun constitute the etheric *[11]* body of the solar system. This is related to the etheric bodies of the six solar systems which, with ours, form a cosmic unity and into these pour energies and forces from certain great constellations. The field of space is etheric in nature and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces and this constitutes the scientific basis of the astrological theories. Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many) pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities, and qualities, so do the varying forces of the universe pour through every part of the etheric body of that entity we call *space* and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery.

The second point I would make is that within the human etheric body there are to be found seven major force centres which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to the man; they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his ray tendencies begin to emerge and his point in evolution is clearly indicated.

This “control of form through a septenate of energies” (as it is defined in the *Old Commentary*) is an unalterable rule in the inner government of our universe and of our particular solar system, as well as in the case of individual man. There are, for instance, in our solar system, seven sacred planets which correspond to the seven individual force centres in man, the seven solar systems, of which *[12]* our solar system is one, and in their turn the seven energy centres of the One to Whom I have referred in my other books as the One About Whom Naught Can Be Said.

Much has been given in the occult books of which the average astrologer remains profoundly unaware. It is essential that he learns to think in larger Wholes and to be more deeply concerned with the emanating Sources and with the eternal persistent Causes than with the effects of these Sources upon that ephemeral creation, a human being and his temporary existence upon a

most unimportant planet. As he seeks to do this, he will discover for himself the signs of the essential divinity of man—a divinity which is to be found in the infinite grasp of man's consciousness when illumined by the light of the soul and in his power to project his thought into the consciousness of those manifold Lives Whose "energetic movements" he must perforce share because his small modicum of energy is an integral part of Theirs.

There is one aspect of energy for which the modern astrologer makes very little allowance, and yet it is of paramount importance. This is the energy which emanates from or radiates from the Earth itself. Living as all human beings do upon the surface of the Earth and being, therefore, projected into the etheric body of the planet (for the reason that "man stands erect") man's body is at all times bathed in the emanations and the radiations of our Earth and in the integral quality of our planetary Logos as He sends forth and transmits energy within His planetary environment. Astrologers have always emphasised the incoming influences and energies as they beat upon and play through our little planet, but they have omitted to take into adequate consideration the emanating qualities and forces which are the contribution of our Earth's etheric *[13]* body to the larger whole. This we will consider later, but I felt the necessity of calling your attention to it at this time.

Another point which should here be noted is that the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence. In those far off times, antedating even Lemuria and constituting in Lemurian days simply an ancient tradition, the moon appeared to be a living vital entity. But I would have you bear definitely in mind that today the moon is nothing more than a dead form. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space—an undesirable form which must some day disappear. In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thoughtform; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth. Let me reiterate: The moon is a dead form; it has no emanation at all. That is why the

moon is spoken of in the ancient teaching as "veiling either Vulcan or Uranus." This hint or inference has always been here and astrologers would do well to experiment with this suggestion I have made anent the moon and (instead of working with the moon) *let them work with Vulcan* when dealing with the undeveloped or average man *and with Uranus* when considering the highly developed man. They would find some interesting and convincing results eventuate.

Students would also do well to remember that the twelve constellations which constitute our particular zodiac are themselves the recipients of many streams of energy coming to them from many sources. These blend and fuse with the *[14]* energy of any particular constellation and—transmuted and "occultly refined"—eventually find their way into our solar system.

I would like to call attention, at this point, to some comments I made in *A Treatise on Cosmic Fire* which are apposite and helpful. I am somewhat paraphrasing:

> "Astrology is concerned with the effect produced in the substance of the sheaths by the influences, vibrations, etc., of the various planets. These are, esoterically, the influences of the solar centres. The forces, emanating from the solar centres, play upon the planetary centres.... This is hidden in the karma of the Heavenly Man. When true esoteric astrology comes into being, more anent this will be given. Astrological students are today only learning the ABC of this stupendous subject and are occupied with the exoteric fringes of that great veil which has been thrown wisely over planetary lore."
>
> *(A Treatise on Cosmic Fire , p. 1051)*

The following is a list—incomplete but adequate for our purposes—of the major influences which find their way from far distant Sources into our planetary life and produce definite effects upon individual man and humanity as a whole.

I. 1. The constellation of the Great Bear.
   2. The Seven Sisters of the Pleiades.
   3. Sirius, the Dog Star.

II. 1. The seven solar systems of which ours is one.
2. The seven sacred planets of which ours is *not* one.
3. The five non-sacred planets or "hidden" planets.

III. 1. The seven planetary centres.
2. The seven centres of force in the human etheric body.

IV. 1. The twelve zodiacal constellations.

[15] We thus have a ninefold energy impact. This is a major chart but it should be remembered that there are other impacts of relative insignificance.

To these would be added other streams of energy which definitely play upon and affect our planetary life, such as those coming from that great star, Betelgeuse, or from Antares and other stupendous suns and solar systems which are related to the constellations of the zodiac and whose force reaches us through these constellations and not directly.

Besides these, it should be remembered that technically we should also add the radiatory influence which comes direct to us from the planet, the Earth, upon which we live. Then, and only then, can you have a fairly complete analysis and picture of the energies to which the etheric body of man (conditioning the physical body which is pre-eminently automatic and negative in its reactions) must and does ever respond. An understanding of that response and the conscious intelligent control of individual reactions are supremely necessary to man but only become possible at a fairly advanced stage of development and as he nears the Path (technically understood). Man learns first of all to control his reactions to the planets as they rule and direct his personality affairs from their different "stations" in the twelve houses of his horoscope. There are two ways in which this is done:

First: By having the horoscope duly cast and then taking *[16]* steps to determine what should be done to negate the planetary influences where it is deemed desirable to control the personality reactions. This has to be done by the applied power of thought. This necessitates complete confidence in the understanding and interpretation of the astrologer and the recognition of the exact moment of birth. One wonders if these conditions of the exact moment and the completely wise astrologer are ever to be found as yet.

Second: By consciously assuming the position of the spiritual Observer, and by cultivating the power to respond to the Soul. Then, from the angle of that Soul, the man must learn to control circumstance and the attendant reactions of the personality.

The following attitudes and positions taken by the esoteric astrologer should also be noted:

1. That the *planetary* influences indicate the trend of the outer life circumstances. When correctly interpreted for the average man and for the unevolved man, they can and do indicate the personality destiny and fate; they do condition and completely control the man who has no conscious soul experience. The moment that a man becomes aware of his own soul and is endeavouring to control his own "path in life," the influence of the planets, per se, definitely weakens and steadily becomes less and less; his personality chart appears inconclusive and often most inaccurate. It is the force flowing *through* the planets and not the force *of* the planets themselves which then governs and controls. The man then becomes receptive to the subtler and higher energies of the solar system and of the twelve governing constellations.

2. That the *Sun sign* , as it is called, indicates the nature of the man, physical, mental and spiritual. It holds the *[17]* secret of the personality ray and of the man's responsiveness or lack of responsiveness to the Soul, the real man. It indicates also the integration already achieved and the present point of unfoldment of the soul qualities, of the present available equipment, of the present life quality and of the immediately possible group relations. It indicates, from the angle of the Ageless Wisdom, nothing more. This is a reversal of the usual astrological position. The reason that I proffer this is that humanity is enough evolved so that the astrology of the soul will become possible before long; it constitutes—from many points of view—a reversal of normal procedure. This is both wise and necessary, and also inevitable. Astrologers will eventually be divided into two classes: the exoteric astrologers who will be occupied with the horoscope of the personality, and the esoteric astrologers who will be occupied with the purposes of the soul.

3. That the *rising sign* indicates the remoter possibilities, and the spiritual goal and purpose of the immediate incarnation and of the immediate succeeding incarnations. This sign concerns itself with the struggle of the spiritual man "to carry on" from the point achieved so that when the life energy is temporarily exhausted and the "death of the personality" takes place, the man finds himself "nearer the centre of his life, closer to the centre of his group and approaching the centre of divine life," as the Ageless Wisdom expresses it. This particular phrase "death of the personality" has two definite connotations:

a. It may mean the death of the physical body, which is inevitably followed by the two stages of the *[18]* death of the emotional vehicle and the subsequent dissipation of the temporary and ever-changing form which the quota of mental energy has assumed during incarnation.

b. The subjective and mystical "death of the personality." This is a phrase indicating the transfer of the focus for the distribution of energy from the personality (a definite centre of force) to the soul (another definite centre).

I realise that these concepts are not in line with the usual astrological postulates. However, astrology would not be wasting time if it experimented with these ideas for a while. Astrologers might discover some most interesting and arresting problems and perhaps arrive at an accuracy which is at present unknown. It might be of some service if I enlarged somewhat upon this point:

In connection with the sun sign, the rising sign and the effect of the thoughtform relating to the moon, the position of esoteric astrology is as follows:

1. *The sun sign.* —This sign indicates *the present* problem of the man; it sets the pace or the established tempo of his personality life; it is related to quality, temperament and the life tendencies which are seeking expression during this particular incarnation, and it is suggestive of the rajasic or the activity aspect of the innate man. Fundamentally, the forces here found are indicative of the line of least resistance.

2. *The ascendant* or rising sign indicates the intended life or immediate soul purpose for this incarnation. It holds the secret of *the future* and presents the force which, rightly used, will lead the man to success. It represents *[19]* the sattvic or harmony aspect of life and can produce right relationship between soul and personality in any one incarnation. It thus points the way to the recognition of the force of the soul.

3. *The moon* .—This type of force (coming from certain planets and not from the moon) indicates that which is *past* . It, therefore, summarises limitation and the present handicaps. It governs the physical body and shows where the prison of the soul is to be found.

The next statement which I would like to make, and which grows normally out of the above, is that the zodiacal, the systemic and the planetary energies act either as hindering or as stimulating forces, according to the type of vehicle or body upon which they play; the nature of these vehicles and their capacity to attract, to respond, to reject, to absorb and to transmute is entirely dependent upon the point in evolution attained and also upon the general planetary condition and psychology to be found in the human family at any given time. An instance of the latter can be seen today in the world where the forces, beating in an almost violent and somewhat new measure and tempo upon our planetary life, are evoking a greatly intensified response from the world thinkers, thus stimulating them to earnest effort along ideological lines and, at the same time, are drawing forth from the masses and the little evolved people nothing but terror, a miserable fatalism, widespread physical depletion and many other undesirable reactions from the form nature. An understanding of these hindering or stimulating effects can be easily grasped by those who can comprehend the nature of the activities of the planet, Saturn. This is the planet which conditions primarily the point in evolution where choice definitely becomes possible, *[20]* where rejection of opportunity or its acceptance can consciously be undertaken, and the shouldering of personal responsibility becomes a recognised fact in a planned and ordered life. This point in the human evolutionary process is spoken of in the *Old Commentary* in the following symbolic phrases:

> "Amid the whirling forces, I stand confused. I know them not, for, during all my past, they swept me up and down the land wherein I moved, blinded and unaware. From place to place and point to point, they drove me up and down the land and nowhere was there rest.
>
> I know them now and here I stand and will not move until I know the Law which governs all this movement up and down the land. I may revolve and turning face the many different ways; I face some wide horizons and yet today I stand.
>
> I will determine for myself the way to go. Then onward I will move. I will not travel up and down the land nor turn in space. But onward I will move."

There is another revolutionary idea which the esoteric science of astrology brings to its modern and exoteric aspect: In the greater cycle of man's many incarnations, he—as is well recognised—passes through the zodiacal circle from Pisces to Aries, thus retrograding through the signs as he follows the sweep or path of the Sun's retrogression. This phrase has always disturbed me, but the apparent retrogression, based upon the precession of the equinoxes, is all an integral part of the Great Illusion. The moment a man begins to emerge out of that illusion and is no longer subject to the glamour and to the effect of the world maya, that moment the motion of the great Wheel of Life *[21]* is reversed and he then begins (slowly and laboriously) to work in the opposite direction. He then passes through the signs from Aries to Pisces. He begins patiently and consciously to function as a soul struggling towards the light until finally he emerges at the end of the Path in Pisces as a world Victor and a world Saviour. He then knows the significance of the triumph over death because he has surmounted and overcome desire.

This reversal of the way a man travels through the signs of the zodiac will necessitate a readjustment of the method employed by astrologers when they are casting a horoscope of senior aspirants, of disciples and of initiates.

According, therefore, to an individual's point of evolution upon the Path or (in other words) the individual's place upon the wheel of life, the practising

astrologer will arrange the interpretation of the horoscope. It will require the work and the thought of the intuitive astrologer, dependent upon soul contact and much meditation, to determine the processes of astrological interpretation for those who are active and living souls at some one or other of the final stages upon the Path. The casting of the horoscope of the average man or the undeveloped man presents no such difficulties.

It might be added in addition that the signs of the zodiac are concerned primarily with the life expression of the Heavenly Man (as far as our planet is concerned) and therefore with the destiny and life of the planetary Logos. They are also concerned with the great *man of the heavens* , the solar Logos. I refer in this last instance to their effect as it makes itself felt in the solar system as a whole and with this effect there are few astrologers at this time fit to deal. I would remind you that to the *lives who* inform these great constellations and *whose* radiation *[22]* —dynamic and magnetic—reaches our Earth, this effect is incidental and unnoticed. The primary effect that *they* have is upon our planetary Logos and this effect reaches us through Him, pouring through that great planetary centre to which we have given the name of Shamballa. It is, therefore, capable of evoking the major response from the monads, and these monads express themselves through the kingdom of souls and through the human kingdom; it consequently expresses itself through the Hierarchy and through humanity as a whole. This is a point of real importance and should be noted and connected with all the teaching you have had upon this most interesting theme of the three major planetary centres. It is the work of the zodiacal influences to evoke the emergence of the *will* aspect of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression. This statement means but little to you today but it will mean much to those students who, in a few decades, will study what I am here saying. Properly understood, it accounts for much that is happening in the world at this time.

As these influences pour through our planet and thence to the centres of force upon the planet, they produce a dual effect:

1. They produce an effect upon advanced man, galvanising the centres above the diaphragm into activity and enabling him to respond to the

radiation and the activity of the Hierarchy.

2. They produce an effect upon unevolved man, enabling him to function as an ordinary, unenlightened human being.

It should be noted here, however, that all the energies—zodiacal, systemic, and planetary—have a definite effect *[23]* upon all the lives in all forms in all kingdoms of nature. Nothing can escape these radiatory and magnetic influences. The goal of evolution for humanity is to become consciously and livingly aware of the nature of these energies and begin to know them and to use them. This is the field of occultism as the Hierarchy has always told men. It might be stated that the disciple has to become consciously aware of the planetary influences and begin to use them for the carrying out of soul purpose. The initiate has to be aware of the zodiacal influences which emanate from outside of the solar system altogether. These can be recognised as

a. A vibration, registered in one or other of the seven centres.

b. A revelation of a particular type of light, conveying a specific colour to the initiate.

c. A peculiar note.

d. A directional sound.

The whole story of the zodiac can be picturesquely yet accurately summed up in the following statement: There are three books which the three types of human beings study and from which they learn:

1. The Book of Life—Initiates—the 12 constellations.
2. The Book of Wisdom—Disciples—the 12 planets.
3. The Book of Form or of Manifestation—Humanity—the 12 Creative Hierarchies.

In summation, it might be said that:

1. The zodiacal signs affect primarily the man who lives below the diaphragm. This is the ordinary average man. These signs thus condition four of the centres: *[24]*

    a. The base of the spine.

b. The sacral centre.

c. The solar plexus centre.

d. The spleen.

2. The inner group of solar systems, working in conjunction with the zodiacal signs, affect primarily those who live above the diaphragm. They, therefore, condition:

   a. The heart centre.

   b. The throat centre.

   c. The ajna centre.

   d. The head centre.

3. Three of the energies work through the head centre but only after the third initiation.

There are one or two other points which might be noted here also. I note them for your enlightenment. Out of all the many energies which impinge upon, pass through and produce effects upon our planet, esoteric astrology emphasises the following four types of force because they affect what might be called the personality of our Earth:

1. The quality of our solar system. God is a consuming fire but God is also love. This is the teaching of both esoteric and exoteric truth.
2. The quality of the Logos of our planet as it pours through the chains, the rounds, the races, and the kingdoms of nature.
3. The quality of the Earth's complementary planet, which is the Earth's polar opposite, esoterically considered. This planet is Venus.
4. The quality of the attraction of the three planets which produce an esoteric triangle of force.

[25] I have several times used the phrase "pass through" the centres and forms. This concept necessitates the idea of distributing centres to which the incoming energies may go and from which they may pass out again as radiation. Some idea of this might be grasped if I gave you the new proposition (new to you though old to esotericists) of the centres in the human etheric body. The four centres above the diaphragm—the heart, throat, ajna

and head centres—are basically and primarily receiving centres. The centres below the diaphragm—the base of the spine, the sacral, solar plexus and spleen centres—are galvanised into activity by the four higher receiving centres. This, when accomplished, demonstrates as personality and physical magnetism and influence until the time comes when there is a reversal in the way of passing—as a soul—around the zodiac. This is symbolised as the revolution of the sun around the zodiac from Aries to Pisces instead of the reverse movement, from Aries to Taurus. This is repeated in the human frame and the four lower centres eventually return that which has come to them. They thus reverse the process normally followed and the centres above the diaphragm become radio-active, dynamic and magnetic. This is an intricate occult study and is concerned with the response of the etheric body to the incoming energies. It relates finally the lowest centre at the base of the spine to the highest centre, the head centre. This is a correspondence to the relation of the Earth to the Sun. Think this out.

As we work and study over these matters, let us bear in mind always the fact that we are considering the seven rays and their inter-relations in the cosmic process. We are concerned esoterically with:

1. The seven rays and the twelve signs of the zodiac. *[26]*
2. The seven rays and the twelve Creative Hierarchies.
3. The seven rays and the planets as they govern the twelve houses of expression.

As we ponder and think and as we correlate the various aspects of the teaching, we shall find three propositions emerging which govern the inflow of life to the planet and to the individual man. These have been laid down earlier in *A Treatise on the Seven Rays* but it might profit us to state them here:

Proposition One—Every ray life is an expression of a solar life and every planet is therefore:

1. Linked with every other planetary life.
2. Animated by energy pouring into it from the seven solar systems, of which ours is one.

3. Actuated by three streams of force:
    a. Coming from solar systems other than our own.
    b. Our own solar system.
    c. Our own planetary life.

Proposition Two—Each one of the ray lives is the recipient and the custodian of energies coming from

1. The seven solar systems.
2. The twelve constellations.

Proposition Three—It is the quality of a ray life—manifesting in time and space—which determines the phenomenal appearance.

Before we penetrate further into the consideration of our theme, I would like to emphasise two points:

First of all, that we are considering esoteric influences and not astrology, per se. *Our subject is the seven rays and [27] their relationship to the zodiacal constellations* or—in other words—the interaction of the seven great Lives which inform our solar system with the twelve constellations which compose our zodiac.

Secondly, that we have necessarily to study these energies and their interplay from the angle of their effect upon the planet, and incidentally, their effect upon the forms in the various kingdoms of nature and particularly in connection with the fourth kingdom, the human, and with individual man—average man, the disciple and the initiate.

We shall enter into no definitions in connection with technical astrology, nor shall I use the many technical terms. If, in the presentation of this vast subject, and in the process of indicating the attitude of the Ageless Wisdom to this new and coming (yet very ancient) "science of effective energies," as it has been called, I may present a new approach, or point out an unsuspected relation and from the standpoint of the Ageless Wisdom correct what are deemed errors by the Teachers on the inner side of life, I am hoping that some astrologers may be found who will be sensitive to that which is new. I am believing that there are investigators along astrological lines who will be open-minded enough to

recognise possible hypotheses and then to make fair experiment with them. May I repeat: I am not writing a treatise upon astrology, but one upon the seven rays and their equivalent and corresponding energies, upon the effects of ray energy and the interplay of these energies with, and their effect upon, the various planetary forces, particularly those of the Earth. I am looking for these fair-minded astrologers to make due experiment with the factors and suggestions which I may indicate. With this in mind, let us proceed.

[28] I have pointed out that these energies fall into three groups:

1. Those coming from certain great constellations which are to be found active in relation to our solar system and which, from the most ancient days, have always been related in myth and legend to our system. To these constellations, ours is related in a peculiar way.
2. Those coming from the twelve zodiacal constellations. These are recognised as having a definite effect upon our system and our planetary life.
3. Those coming from the planets found within the periphery of the Sun's sphere of influence.

From a certain point of view, one can generalise largely and say that these are the correspondences in the solar system to the three great centres of force which produce and control manifestation and evolutionary progress in the human being:

1. The great exterior, yet controlling, constellations are analogous to that centre of force which we call the Monad and to its universal *will-to-power* which is distinctive of the first divine aspect.
2. The twelve constellations might be regarded as embodying the soul aspect and, for the present, their effect upon the individual must be regarded and should be studied in terms of consciousness and of the development of the life of the soul. This is in essence the *will-to-love* .
3. The planets, twelve in number (seven sacred planets and five non-sacred), are effective (using the word in a technical sense) in relation to the external life, environment and circumstances of the individual. Their force contacts should be interpreted largely in terms of the human

[29] personality, the third divine aspect. They thus exemplify the *will-to-know* .

I would have you remember that I am talking entirely in terms of consciousness and of the responses and reactions of the individual to the forces which impinge upon him. The effect of the emanation of our planet, the Earth, is a correspondence to the effect of that aggregate of atoms and molecules which we call the dense physical body and of its response to the pull and the attraction of any or all of the subtler bodies.

As regards the influence of the seven solar systems, I should suggest (more I cannot do) that they are linked up astrologically with the constellations, the Great Bear, the Pleiades, and Sirius. They are intimately related to them, but their exact effect is a transmitted one and cannot be noted as producing noticeable results, as yet, upon humanity and the other kingdoms in nature. The effect of the three great constellations also cannot be noted by individual man until such time as he becomes conscious of the monadic vibration, after the third initiation. There are many potent influences playing upon our solar system and the planet all the time but—as far as man is concerned—his response apparatus and his mechanism of reaction remain what is called "occultly unresponsive," for they are not yet of a quality which will permit any noticeable recognition, either in the dense or subtler vehicles or even by the soul. Later in the evolutionary process, recognition and response will come, but for all astrological purposes and recognisable produced effects, they may be regarded today as non-existent except as they react upon the fourth kingdom of nature as it constitutes a living unit in the body of the planetary Logos. As little conscious effect is produced by these forces as the effect of a *[30]* high moment of contact in your morning meditation produces an effect upon the atom or cell in the little finger upon one of your hands. There may be a general response and stimulation throughout the entire body, but the intelligent atom makes no *conscious* response. The vibration is of too high a character.

Speculation along these lines is profitless. A vast system of interlocking energies is in active and rapid circulation throughout the whole cosmic etheric body—of which our systemic etheric body is an integral part—but speculative

research along the indicated lines and the following of obscure trails are utterly futile until the main highway of approach has been constructed and followed. The general outline of the astrological way is all that is possible today, until the time when man can think in larger wholes and has a more synthetic capacity. We shall confine ourselves to the vast field of energies which I have outlined for your consideration and shall consider only the major forces which are in circulation. This will suffice for our day and generation. We are concerned with energies which can and do evoke response and of which man can be aware and, in many cases, is today aware.

It might be useful here to comment in a wide and general way, and with many necessary reservations, upon the broad sweep of some of these responses:

1. Undeveloped humanity is primarily conditioned in its life and circumstances by the influence of the lesser zodiac and thus by the position of the planets in the twelve houses.
2. Average intelligent humanity and those nearing the Path of Discipleship and upon the Probationary Path respond consciously to *[31]*
   a. The planets, affecting their personalities.
   b. The Sun sign, as indicating life trends which are already established and which constitute the line of least resistance.
   c. The rising sign in a small measure. This indicates the life goal for that particular life cycle or else over a period of seven lives. The last two constitute the Greater Zodiac.
3. Disciples and initiates can begin consciously to respond to all the above influences, handling them constructively, plus those potent yet infinitely subtle forces which pour into our solar system from the three major constellations referred to above. In the early stages, the response is in the subtler bodies and the brain fails to register them, but after the third initiation, there is a recognition of them upon the physical plane.

Bringing the theme back to the subject of this treatise, which is that of the seven rays, I would point out that these rays have a close connection with the seven stars of the Great Bear (again always the four and the three as a secondary differentiation) and to the seven Sisters, the Pleiades. The first

constellation is the agent of positive force to the planetary Logos and the other the relayer of the negative aspect. There is, therefore, a direct interchange of energies between the lives of the seven planetary Logoi and the stupendous and unfathomable Lives Who inform these major constellations. Great interlocking triangles of force can be found existing between the seven planets and these two groups of seven stars each. It will eventually be discovered that the innermost secret of astrological deduction in the planetary sense is connected with these "sacred triangles," and they are—in their turn—represented by the triangles *[32]* (shifting and changing) which can be constructed in connection with the seven centres.

In casting the horoscope of the planet (which will some day be possible) it will be found that the line of these forces and of our planetary response to them is of a more potent effect than is the influence of the zodiacal constellations upon the human unit. This is due to the immeasurably advanced point in evolution of the planetary Spirits Who have (in Their individual lives) largely transcended the influence of the twelve constellations and are becoming rapidly responsive to the higher vibrations of their great Prototypes, the "three intimate constellations," as they have esoterically been called. This is a correspondence in the lives of these great Entities to the manner in which an advanced individual can offset the influence of the planets and thus so dominate his personality life that prediction and certainty, as to activity and circumstance, are no longer possible. The soul is dominating, and the planets cease to condition the life. So it is with the constellations and the planetary Logoi. They can offset the lower influences as They awaken to and respond to the infinitely higher vibrations of the three major constellations.

2. The Creative Hierarchies.

It might here be appropriate if I interpolated a chart or a tabulation which may be found suggestive of some of these interlocking energies which play through, traverse, return, stimulate and energise every part of our solar system. They only evoke conscious response where the vehicle of expression and of response is adequate to the impact, and this statement is true of the solar Logos, the planetary Logoi, and of all forms in all the kingdoms upon

our planet. *[33]* Unconscious reaction will of course exist, but it will be on a general or mass scale, and much of it pours through to us from these distant constellations, via the fifth Creative Hierarchy. This Hierarchy, being on the verge of liberation, is to be found on the intellectual level of consciousness and can, therefore, be used as a focal point and a transmitter of the higher energies to our solar system and to the planet. If you make a careful study of the chart of the twelve Creative Hierarchies, page 34, you will note that this Hierarchy is influencing, and is influenced by, the seventh Ray of Magical Order and of Ceremonial Organisation. The basic function of this ray is to relate spirit and matter and produce the manifested form. The sign of the zodiac with which it is closely connected is that of Cancer, the Crab, which is a mass sign and one of the "gates" into manifested life.

The following information anent the Hierarchies may prove useful. It has been gathered from various sources.

I might here remind you that the seven planes of our solar system are the seven subplanes of the cosmic physical plane. The four Creative Hierarchies which have achieved liberation are now to be found focussed upon the cosmic astral plane; hence their potency even when out of manifestation. The fifth Creative Hierarchy exists on the highest etheric level and will join the other four Hierarchies when the sixth Creative Hierarchy has measured up to cosmic opportunity and is itself nearing liberation. The following is a tabulation showing some of the astrological relationships in connection with

1. The constellation of the Great Bear.
2. The Pleiades or the Seven Sisters.
3. Sirius.
4. The seven solar systems. *[34]*

TABULATIONS I AND II

THE TWELVE CREATIVE HIERARCHIES

	Nos. Down	*Name*	*Ray*	*Sign*	*Energy*	*Comments*	*Nos. Up*
THE FIVE KUMARAS	1	Unknown	III	*Pisces*	Intelligent substance	None	12
	2	Unknown	IV	*Aries*	Unity thro' effort	None	11
	3	Unknown	V	*Taurus*	Light thro' knowledge	None	10
	4	Unknown	VI	*Gemini*	Desire for duality	None	9
			Hierarchies 1 to 4 inclusive (12 to 9 inclusive) have reached liberation. Regarded as abstractions. *A Treatise on Cosmic Fire* - Page 361.				
	5	Unknown	VII	*Cancer*	Mass Life	Veiling the Christ	8
			The 5th Creative Hierarchy is on the verge of liberation. It is active on the intellectual plane				

THE SEVEN CREATIVE HIERARCHIES IN ACTIVE PLANETARY EXPRESSION

THE SEVEN STATES OF BEING—UNDER KARMIC LAW

Nos. Down	*Ray*	*Name*	*Sign*	*Energy*	*Comments*	*Nos. Up*
6	I	Divine Flames Divine Lives	1. *Leo* Planet—Sun Colour—Orange	Parashakti Supreme energy	Fire—Air Logoic Plane	7
7	II	Divine Builders Conferring soul (C.F. 605) Burning sons of desire	2. *Virgo* Planet—Jupiter Colour—Blue	Kriyashakti Materialising ideal	Ether Monadic Plane	6
8	III	Lesser Builders Conferring form (C.F. 605) The triple flowers	3. *Libra* Planet—Saturn Colour—Green	Jnanashakti Force of mind	Water Atmic plane	5
9	IV	Human Hierarchy The Initiates Lords of Sacrifice	4. *Scorpio* Planet—Mercury Colour—Yellow	Mantrikashakti The WORD made flesh. Speech	Solar Angels Agnishvattas Buddhic	4
10	V	Human Personality The Crocodiles Makara, the mystery	5. *Capricorn* Planet—Venus Colour—Indigo	Ichchhashakti Will to manifest	Fire Mental Plane	3
11	VI	Lunar Lords Sacrificial Fires (C.F. 378)	6. *Sagittarius* Planet—Mars Colour—Red	Kundalinishakti Energy of matter Form	Water Astral plane	2
12	VII	Elemental lives The Baskets of Nourishment. The Blinded Lives	7. *Aquarius* Planet—the Moon Colour—Violet	None	Earth	1

NOTE: Much in this chart may seem obscure and even erroneous. For instance:

a. Sagittarius coming between Capricorn and Aquarius. This is a temporary emphasis and will change in another world cycle. This is one of the mysteries revealed at Initiation.

b. The inactivity of the five Hierarchies who are out of incarnation, having achieved liberation, is only on the lower planes.

[36] 1. The Hierarchy of Creative Powers is divided esoterically into seven (4 and 3) *within* the Twelve Great Orders.

2. Three Hierarchies are—in this greater cycle—of profound significance, the fourth or human Creative Hierarchy and the two deva Hierarchies, the fifth and the sixth.

3. The fourth Creative Hierarchy is in reality the ninth and that is why it is called the Hierarchy of Initiates. This can be seen by referring to the chart.

4. We are told in *A Treatise on Cosmic Fire* that in the ninth, tenth and eleventh Hierarchies (counting from the bottom upwards) lies the clue to the nature of Agni, the Lord of Fire, the sum total of systemic vitality.

5. Much light can come to the earnest student through a study of the numbers connected with these Hierarchies.

a. The first 5 are regarded as pure abstractions.

b. Hierarchy One has the numbers—6.1.7.

Hierarchy Two has the numbers—7.2.6.

Hierarchy Three has the numbers—8.3.5.

Hierarchy Four has the numbers—9.4.4.

Hierarchy Five has the numbers—10.5.3.

Hierarchy Six has the numbers—11.6.2.

Hierarchy Seven has the numbers—12.7.1.

It is necessary to take note of this as in *The Secret Doctrine* reference will be found to the Hierarchies under different numbers. This serves to conceal, but it will also confuse the student.

6. The first four Hierarchies achieved liberation in the first solar system. Their influence reached our Earth through the medium of the fifth Creative Hierarchy. *[37]*

7. These are, therefore, related to the four rays which work as minor rays of Attribute under the great major third Ray of Active Intelligence.

8. Pisces is seen at the head of the list of zodiacal signs because it is governing the present great astrological world cycle of 25,000 years. It was also one of the dominant signs, influencing our planet at the time of individualisation when the human kingdom came into being. It is basically related to the first or highest Creative Hierarchy which is, in its turn, related to the third Ray of Active Intelligence. It was the product of the first solar system. The development of illumination through an awakened intelligence is the first goal of humanity.

9. The fifth Creative Hierarchy (also numbered 8) is on the verge of liberation. It is peculiarly connected with the tenth Creative Hierarchy, with the constellation Capricorn and with the human personality which veils and temporarily hides the Christ principle behind both form and mind. Eight is, under some numerical systems, regarded as the number of the Christ.

10. The Greater Builders and the Lesser Builders, working on the second and third planes of our solar system, have their activities reflected in the work of the Lunar Lords and the elemental lives.

11. You will note that the human Hierarchy (on chart 9-IV-4) is assigned no particular element as it has to fuse and synthesise them all. This is part of the great tests of initiation under Scorpio.

12. This chart is drawn up in relation only to the fourth Creative Hierarchy, the human. It is not drawn in relation to the other planetary manifestations.

[38] (The chart has been compiled from the very limited stock of knowledge that has thus far been revealed on the subject, and it is as correct as possible under the circumstances.)

Each of the seven Hierarchies of Beings, found within the Twelve, Who are the *Builders* or the Attractive Agents are (in their degree) intermediaries; all embody one of the types of force emanating from the seven constellations. Their intermediary work, therefore, is dual:

1. They are the mediators between Spirit and matter.
2. They are the transmitters of force from sources extraneous to the solar system to forms within the solar system.

Each of these groups of beings is likewise septenary in nature, and the forty-nine fires of Brahma are the lowest manifestation of their fiery nature. Each group also may be regarded as "fallen" in the cosmic sense, because involved in the building process, or the occupiers of forms of some degree of density or another.

Hierarchy I. The first great Hierarchy is emanated from the Heart of the central Spiritual Sun. It is the Son of God Himself, the First Born in a cosmic sense, even as the Christ was the "Eldest in a vast family of brothers," and the "first flower on the human plant." The symbol of this Hierarchy is the Golden Lotus with its twelve petals folded. *The Secret Doctrine* I. 233-250. III. 565.

It should be remembered that this Hierarchy is literally the sixth, for five hierarchies have passed on, being the product of the earlier system, that wherein Intelligence or Manas was the goal. The five liberated Hierarchies are

in their totality the sum total of manas. It is the Hierarchy which is the fifth in order, and which we are told is in *[39]* process of achieving final liberation, or taking its fourth Initiation, which is the cause of certain phenomena upon our planet which has merited our planet being called the "Star of Suffering." There is a karmic link between the animal kingdom and the fifth Creative Hierarchy of the earlier system which makes itself felt in man in the necessary crucifixion of the animal physical nature, particularly along sex lines. We must remember that the Hierarchies work under the Law of Attraction; it is the law of the Builders.

This first (sixth) Hierarchy has for its type of energy the first aspect of *the sixth type of cosmic electricity* , and wields special power, therefore, in conjunction with the lowest fire, or "fire by friction," as it makes itself felt on the sixth plane. These lives are called "the burning Sons of Desire" and were the Sons of Necessity. It is said of them in the *Old Commentary* : "They burned to know. They rushed into the spheres. They are the longing of the Father for the Mother. Hence do they suffer, burn, and long through the sixth sphere of sense."

Hierarchy II. The second Hierarchy is closely allied with the Great Bear. We are told that They entered through the second ventricle within the Sacred Heart, and are (as we are told in *The Secret Doctrine*) the prototypes of the Monads. They are the source of monadic life, but They are not the Monads; They are far higher.

This Hierarchy, which is literally the seventh, is the influx into our system of those Lives who in the first solar system remained on their own plane, being too sinless and holy to find opportunity in that very material and intellectual evolution. Even in this, they will find it impossible to do more than influence the incarnating Jivas, imparting to them ability to realise the nature of group consciousness, the quality of the seven Heavenly Men, but not being able to express *[40]* themselves fully. Some clues to this mystery will come if the student carefully bears in mind that in our solar system and our seven planes, we have only the physical body of the Logos, and that that physical body is a limitation of the expression of His threefold nature. The first (sixth) Hierarchy

might be viewed as endeavouring to express the *mental* vibration of the solar Logos and the second, His emotional, or cosmic astral, nature.

This second (seventh) Hierarchy has for its type of force the second aspect of the seventh type of force from out of the many. Some idea of the relative point in evolution of the solar Logos may be gained by study of the varying aspects of force which He is demonstrating in this particular incarnation. It is this energy which drives the Monads through into physical incarnation, for it makes itself felt on the seventh plane. The energies which are functioning are those which the Logos has unfolded, and are the gain of previous incarnations. Gaps necessarily occur, and certain types of force are lacking because He has as yet much cosmically to gain.

It is the energy of this Hierarchy which results in the manifestation of the Divine Androgyne, and in the seven centres of force which are the seven Spiritual Energies.

Hierarchy III. The third Creative Hierarchy (or the eighth) is a peculiarly interesting one. They are called "the Triads" for They hold in themselves the potencies of triple evolution, mental, psychical, and spiritual. These Triads of Life are inherently the three Persons of the Trinity and the flower of the earlier system from a certain angle. From another angle, when studied as the "flower of the earlier Eight," They are the eightfold points awaiting opportunity to flame forth. They are the devas who are ready for service, which is to give to another Hierarchy certain *[41]* qualities which are lacking. This Hierarchy is regarded as the great donors of immortality whilst Themselves "standing aloof from incarnation." Lords of Sacrifice and Love are They, but They cannot pass out of the logoic etheric body into the dense physical vehicle.

This third Hierarchy wields the third aspect of electric force of the first type of cosmic energy. They stand for a recurrent cycle of that first type symbolised by the number 8. The formulae for these electrical energies are too complicated to be given here, but the student should bear in mind that these Hierarchies express:

1. Septenary cosmic energy.

2. Cosmic prana.
3. Solar energy or electric fire, solar fire and fire by friction.

Each Hierarchy manifests a triple energy or an aspect of each of the above, and that necessitates a ninefold differentiation, for the two first are triple, as is the third. It is the rejection of the Triadal lives by units in the fourth Hierarchy, that of the human Monads, which precipitates a man eventually into the eighth sphere. He refuses to become a Christ, a Saviour and remains self-centred.

We have dealt with the first three Hierarchies which are regarded as ever "seeing the Face of the Ruler of the Deep," or as being so pure and holy that Their forces are in realised contact with Their emanating source.

We now take up for brief consideration two Hierarchies which closely concern ourselves, the human self-conscious entities. These two groups are literally three, as the fifth Hierarchy is a dual one, and it is this which has led to some confusion and is the occult significance behind the ill-omened number thirteen. They are the "Seekers of satisfaction" and the cause of the second fall into generation, the fact *[42]* behind the taking of a lower nature by the Ego. The fourth and the fifth Hierarchies are the ninth and tenth, or the "Initiates" and the "Perfect Ones." All human beings, or "Imperishable Jivas," are those who evolve through a graded series of initiations, either self-induced or brought about on our planet with extraneous aid. They achieve through a "marriage" with the order next to them, the fifth. They are then completed or perfected, and it is owing to this occult fact that the fourth Hierarchy is regarded as masculine and the fifth as feminine.

Hierarchy IV. The fourth Creative Hierarchy is the group wherein the highest aspect of man, his "Father in Heaven" finds place. These lives are the points of fire who must become the flame; this they do through the agency of the fifth Hierarchy and the four wicks, or the two dual lower hierarchies. Thus it can be seen that where man is concerned, the fourth, fifth, sixth and seventh Hierarchies are, during the cycle of incarnation, his very self. They are the "Lords of Sacrifice" and "Lords of Love," the flower of Atma-Buddhi.

In studying these Hierarchies, one of the most valuable lessons to be learned is the place and importance of man in the scheme. The Hierarchy, for instance, which is the essence of the intangible Life of Spirit, the principle of Buddhi, is the esoteric cause of the cosmic marriage of spirit and matter, based on the love and desire of the Logos, but each Hierarchy also expresses itself through one particular manifestation which comes to be regarded by the finite mind of man as the Hierarchy itself. This is not so, and care must be taken to distinguish between these Hierarchies.

They are latent germs of force centres and manifest subjectively; they warm and vitalise groups of forms; they *[43]* flower forth and express themselves through the medium of a form, or another Hierarchy. These Hierarchies are all interrelated and are negative or positive to each other, as the case may be.

As is stated in *The Secret Doctrine* , I. 238, this Hierarchy is the nursery for the incarnating Jivas; and it carried in it the germs of the Lives which achieved the human stage in another solar system, but were not able to proceed beyond that owing to the coming in of pralaya, which projected them into a state of latency. The condition of the Hierarchy is similar, only on a cosmic scale, to the condition of the seeds of human life held in a state of obscuration during an interchain period. The three other Hierarchies dealt with (first, second and third) were those who have (in previous kalpas of logoic manifestation) passed beyond the human stage altogether. They are, therefore, the arupa or formless groups, as the remaining are the rupa groups or those having forms.

The fourth Creative Hierarchy, or the ninth, must ever be regarded in this solar system as occupying what might be considered as the third place,

First, the Lives or the three Persons of the Trinity.

Second, the Prototypes of man, the seven Spirits.

Third, man or the lowest manifestation of the self-conscious Spirit aspect.

This needs to be carefully considered and has no reference to the form aspect but solely to the nature of the Lives expressing themselves through other lives who are also *self-conscious* , or fully intelligent. This, certain of the Hierarchies are not.

The four lower Hierarchies are all concerned with manifestation *[44]* in the three worlds, or in the dense physical body of the solar Logos. They are Those who can discard or pass through the etheric body of the solar Logos and take forms composed of either gaseous, liquid, or dense substance. The others cannot. They cannot fall into physical generation.

Students must bear in mind that from the standpoint of the Logos, the solar Angels on the mental plane (the fifth subplane of the cosmic physical plane) are in physical incarnation, and what is called the "second fall" applies to this. The first fall has reference to the taking of a form of cosmic etheric matter, such as is the case with the Heavenly Men, the prototypes of the human jivas. In this latter case the bodies used are called "formless" from our standpoint, and are "vital bodies," animated by cosmic prana. In the case of ourselves and the remaining groups, the forms are composed of substance of the three lower planes (that which the Logos does not regard as a principle) and, therefore, matter responding still to the vibration of the earlier system. This means that the four lower Hierarchies are links between the life of the past and of the future. They are the present. They had not finished their contacts with the active intelligent principle of the preceding kalpa, and so must continue such contacts in this. They will work out of it in this system, the four will become the three and they will then be the three higher arupa Hierarchies of the next system.

Before continuing our consideration of the particular Hierarchies, it is necessary to point out that in these Hierarchies, certain of them are termed "dominant hierarchies" and others "subsidiary hierarchies." By this is meant that certain of them are expressing themselves in this solar system more fully than the others, and this necessarily entails *[45]* the consequence that their vibration is more to be felt than that of the subsidiary groups. The dominant groups are the second, fourth and fifth, and this because:

a. The second is the great expression of duality, of the Son as He vitalises the Sun.

b. The fourth is the Hierarchy of human Monads who are the mediators or the synthesisers; they express the gain of System 1 and the goal of System 2.

c. The fifth or tenth is closely linked with the five liberated Hierarchies, and is an expression of their synthesised life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups, and the fourth is the representative group in this system, whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.

Hierarchy V. The fifth Creative Hierarchy is, as we know from study of *The Secret Doctrine* , a most mysterious one. This mystery is incident *upon the relation of the fifth Hierarchy to the five liberated groups* . This relation, in connection with our particular planet, which is not a sacred planet, can be somewhat understood if the history of the Buddha, and His work is contemplated. This is hinted at in the third volume of *The Secret Doctrine* .

The relation of the fifth Hierarchy to a certain constellation has also a bearing upon this mystery. This is hidden in the karma of the solar Logos, and concerns His relationship to another solar Logos, and the interplay of force between Them in a great mahakalpa. This is the true "secret of the Dragon," and it was the dragon-influence or the "serpent energy" which caused the influx of manasic or mind energy into the solar system. Entangled closely *[46]* with the karma of these two cosmic Entities, was that of the lesser cosmic Entity Who is the Life of our planet, the planetary Logos. It was this triple karma which brought in the "serpent religion" and the "Serpents or Dragons of Wisdom," in Lemurian days. It had to do with solar and planetary Kundalini, or Serpent fire. A hint lies in the fact that the constellation of the Dragon has the same relation to the ONE greater than our Logos as the centre at the base of the spine has to a human being. It concerns stimulation, and vitalisation with a consequent co-ordination of the manifesting fires.

A clue to the mystery lies also in the relation of this fifth group to the two contracting poles. They are the five-fold Links, the "Benign Uniters" and "the Producers of the Atonement." Esoterically, they are the "Saviours of the Race" and from Them emanates that principle which—in conjunction with the highest aspect—lifts the lower aspect up to Heaven.

When these mysteries are carefully studied, and due application made to the lives of the greatest exponents of the at-one-ing principle, it will become apparent how great and all-important is their place in the scheme.

It is for this reason that the units of the fifth Hierarchy are called "The Hearts of Fiery Love"; They save through love, and in Their turn these lives are peculiarly close to the great Heart of Love of the solar Logos. These great redeeming Angels, Who are the Sons of Men on their own true plane, the mental, are ever, therefore, pictured as taking the form of twelve-petalled lotuses—this symbology linking them up with "the Son of Divine Love," the manifested solar system, which is said to be a cosmic twelve-petalled lotus, and with the logoic causal lotus, equally of a twelve-petalled nature.

[47] We have, therefore, a direct stream of energy flowing through:

a. The logoic twelve-petalled egoic lotus, cosmic mental plane.

b. The solar twelve-petalled lotus.

c. The planetary logoic heart, also a twelve-petalled lotus.

d. The twelve-petalled human egoic lotus on the mental plane.

e. The twelve-petalled heart centre in a human being.

Or, to word it otherwise, energy flows direct from:

a. The solar Logos, via three great cosmic centres:

   1. The central spiritual Sun.
   2. The heart of the Sun.
   3. The physical Sun.

b. The heart centre of the planetary Logos, situated on the fourth cosmic etheric plane (our buddhic plane).

c. The egoic lotus of a human being on the mental plane, which is literally a correspondence to the "heart of the Sun." The monadic point is a reflection in the human system of the "central spiritual Sun."

d. The heart centre of a man on the etheric plane of the physical plane, which is in its turn a correspondence to the physical Sun.

Thus the tiny atom is linked with the great central Life of the solar system.

This fifth Hierarchy is equally, under the law, a distributor of energy to the fifth subplane of each plane in the system, only it must be borne in mind that, in the three worlds, it is the fifth subplane counting from above downwards, whilst in the worlds of superhuman evolution, it is *[48]* the fifth counting from below upwards. This Hierarchy wields, as we know, the dual aspects of manas, one in the three worlds and one which makes itself felt in higher spheres.

It is necessary to bear in mind that all these groups are (even when termed "formless") the true forms of all that persists, for all are in the etheric body of the solar Logos or planetary Logos. This is a point requiring careful emphasis; students have for too long regarded the form as being the dense physical body, whereas to the occultist the physical body is not the form, but a gross maya, or illusion, and the true form is the body of vitality. Therefore, these Hierarchies are the sum total of the vital lives and the substratum or the substance of all that is. We might regard the subject as follows:

a. The four superior groups are the Hierarchies expressing themselves through the three cosmic ethers, the second, third and fourth.

b. The two lowest groups are the lives which are found functioning as the involutionary matter (organised and unorganised) of the logoic dense physical body, the liquid and gaseous, with the living substance of the four higher subplanes of the systemic dense physical body.

c. The fifth Hierarchy has an interesting position as the "mediating" body between the higher four and those which are found on the lower three subplanes. There is a vital and significant correspondence to be found between the seven head centres and the seven groups of egos on the mental plane, and there is an occult analogy *between the three head centres (pineal gland, pituitary body, and the alta major centre) and the expression of these seven groups of egos in the three worlds.* This is *[49]* a most esoteric fact, and all students meditating upon the laws of at-one-ment must take this analogy into consideration.

It is useful to remember the place of these Hierarchies in the scheme, and to realise that upon the sum total of these vital bodies is gradually gathered the

dense manifestation which we regard as the evolutionary matter. The forms are built (from the form of all atoms to the body of the ego, from the form of a flower to the vast planetary or solar lotus) because the Hierarchies exist as the aggregate of germ lives, giving the impulse, providing the model, and procuring, through their very existence, the entire raison d'être of all that is seen on all planes.

Hierarchies VI and VII. These sixth and seventh Hierarchies which provide the substance forms of the three worlds have a vital use and a most interesting place. From the logoic standpoint, they are not regarded as providing principles, but from the standpoint of man they do provide him with His lowest principles. They hold the same relation to the Logos as the dense physical body does to man, and all that concerns the evolution of man must (in this particular place) be studied as going on within the physical, logoic vehicle. They deal with the display of physical energy; with the working out in the physical vehicle of all divine purposes, and with the physical organisation of a certain great cosmic Life.

Particularly is this so when we view the two Hierarchies under consideration. They are the lowest residue of the previous system, and the energy of that matter (liquid, gaseous and dense) which the vibration of the logoic permanent atom (on the plane adi) attracts to itself in the building of the divine form. For purposes of clarification *[50]* and of generalisation, it might be noted that the seventh Hierarchy is the life or energy found at the heart of every atom, its positive aspect, and the sixth Hierarchy is the life of the forms of all the etheric bodies of every tangible object. The function of this Hierarchy is well described in the words of the *Old Commentary:*

> "The devas hear the word go forth. They sacrifice themselves and out of their own substance they build the form desired. They draw life and the material from themselves, and yield themselves to the divine impulse."

A Treatise on Cosmic Fire , pages 1196-1207

TABULATION III

I. *DYNAMIC ENERGY* ---------- Electric Fire

1. Sirius ------- { Cancer / ---------- Saturn ---------- / Capricorn } Fifth Creative Hierarchy (the 8th) Unknown
The Cardinal Cross

2. The Great Bear---------- { Aries / --------- Sun veiling Vulcan ---- / Libra } Second Creative Hierachy (the 11th) Unknown
The Cardinal Cross

3. Pleiades----- { Gemini / ---------- Mercury---------- / Saggitarius } Fourth Creative Hierarchy (the 9th) Unknown
The Mutable Cross

All the above energies are called into play as far as man is concerned during the major initiations and upon *the Path of Initiation*

II. *MAGNETIC ENERGY*---------- Solar Fire

4. The 7 solar systems----- { Taurus / ---------- Mars ---------- / Scorpio } Third Creative Hierarchy (the 10th) Unknown
The Fixed Cross

All the above energy is called into play as far as man is concerned whilst he is in training as a disciple and upon *the Path of Discipleship*

Note: It is not revealed through which signs of the zodiac the first or twelfth Creative Hierarchy pours forth its energy

[51] Before continuing with the analysis of the tabulations and showing the inter-relations existing in this particular zodiacal cycle between the twelve signs of the zodiac and the twelve planets, there are certain things which I would like to point out here in connection with these zodiacal constellations.

They are in the nature of generalisations, but the specific and the particular can be deduced from them.

First of all, I would point out that the twelve planets, governing the twelve houses, concern primarily the physical plane expression of the man; they affect potently the personality aspect; their influence, plus inherited karmic conditions, produces those environing states and those circumstances which give opportunity for the development and eventually the control of the form side of life.

Secondly, the twelve constellations are concerned primarily with the stimulation of the soul within the form, producing subjective activity which, in its turn, causes changes in the outer expression, through the fusion of the energy of the constellation with the energy of the planets. The effect produced falls into two stages:

1. The first stage wherein the sun sign dominates the man and he is gradually fitted to respond to the soul. His latent possibilities for this life are unfolded. The effect of the sun sign is sometimes called *"the potency of the Sun of Probability."*
2. The second stage wherein there is increasing response to the energies, concealed by the rising sign. They evoke the unexpected and produce the hastening of the evolutionary process and the unfoldment of the inner life. The rising sign is termed in the language of esotericism *"the Sun of Possibility."*

[52] Through the effect of the energy flowing from the zodiacal signs the man is prepared for the *"crisis of orientation"* wherein he slowly and gradually reverses his mode of progress upon the wheel of life and begins consciously to travel back to his source. He then goes from Aries to Pisces, via Taurus, Scorpio and Capricorn, instead of moving from Aries to Taurus via Sagittarius, Leo and Cancer. The triplicity of constellations mentioned in these two great routes around the zodiac have a definite and momentous effect and are called *"paramount signs of influence."* During this process the mental principle, the discriminating mind, is developed and in this specific connection (not in a general connection) the emphasis is laid upon the

influence of Aries, Gemini and Libra. Under that influence the man learns to overcome desire through experiment with and experience of every kind of desire and selfish impulse. Thus gradually, and with infinite pain, the human soul learns to function first as a member of the human family, and, secondly as a spiritual entity, the divine soul.

You will see from the above that certain positions taken by the esoteric astrologer reverse the position of the orthodox astrology of today. The reason for this is that in the descent of ideas from the plane of ideas, they become "reversed" upon the astral plane and subject to the great illusion; astrology must eventually free itself from this reversal.

A right understanding of the effect of the various energies and forces will make it apparent that, when the conditioning planetary forces, the expanding energies of the sun sign and the driving energy of the rising sign are all being controlled and directed by the illumined spiritual man, you will then have a soul upon the very verge of liberation.

Eventually the energies of the twelve constellations *[53]* and—at a final stage of experience and development—of the three great constellations which condition the solar Logos are blended with the innate energies of the seven rays or of the seven planetary Logoi. This marks a point of perfection. These extraneous energies (I refer here to those of the major constellations) are relayed to the Earth via the seven sacred planets and the five non-sacred planets, and when there is the complete fusion of the related energies and, therefore, full expression, a great world period comes to an end. For a long time during this cycle of reincarnations and periods of manifestation, the human being is conditioned almost entirely by the activity of the non-sacred planets. These, as you know, are five in number:

The Sun (veiling a planet)
The Moon (veiling a planet)
The Earth itself
Mars
Pluto

Man—speaking symbolically—is the "five-pointed star and, at the fiery points, the forces of the man pour out and upon each fiery point appears a centre of reception." This is of course pictorially expressed, but the meaning is clear. However, as man nears the Path of Discipleship the influence of the sacred planets becomes increasingly effective, until after the final and fifth initiation the non-sacred planets have no effect, though the initiate wields their energies potently as they pour into and through his vehicles of reception, of response and of expression, for all three activities and purposes must be noted.

The energies of the twelve constellations are blended with those of the twelve planets, but their power to evoke response, and to be consciously received, recognised and *[54]* employed, is dependent entirely upon the type of response mechanism of the planetary Life and of the individual man. It has been rightly said that consciousness is dependent upon the vehicles of consciousness, upon their point of development and upon the ability of the individual to identify himself with the energies and impulses which are reaching him, and is not dependent only upon that which is already a recognised part or aspect of himself. It might be said that the higher response to the realities and qualities revealed and made possible by the impact of energy from the zodiacal signs is somewhat dependent upon the waning influence of the planets to hold down the consciousness aspect of the man. Ponder upon this, for it embodies a deep esoteric truth.

Thus, two potent streams of energy—cosmic and systemic—reach man via the conditioning planetary centres of force (the seven planetary schemes in the solar system and their corresponding seven centres in the planet on which we live) and pour into the symbolic "twelve houses" through their medium. It is for this reason that our solar system is spoken of as one of "intrinsic duality" (love-wisdom) and that the major task of man is the "regulation of the pairs of opposites." The theme of duality, therefore, runs through the whole story of man's development. Upon all the three planes of human unfoldment the reconciliation goes forward.

1. Upon the physical plane we find the merging of the dense and the etheric forces. This is consummated upon the *Path of Purification* .

2. Upon the astral plane there must come the resolution of the pairs of opposites. This is consummated upon the *Path of Discipleship* . *[55]*
3. Upon the mental plane the Angel of the Presence and the Dweller on the Threshold are brought face to face. Their synthesis is brought about upon the *Path of Initiation* .

What is true of man in this connection is true also of humanity as a whole, of the planetary Logos of the Earth, as of all planetary Logoi, and of a solar Logos. The analogy between the fusion of the pairs of opposites, for instance, upon the physical plane can be seen in the conscious and directed fusion of the planetary forces with the energy of any specific planet or group of planets. The analogy, involving discrimination to regulate and offset the force of the pairs of opposites upon the astral plane, can be seen when the energies of the sun sign and of the planets are perfectly directed and adjusted. The analogy can also be carried forward onto the mental plane and when the energies of the sun sign and the rising sign are coherently blended and expressed (in the case of both the individual or a planetary Life) there comes a point of crisis wherein the soul and the personality are brought face to face. The Angel of the Presence, distributing solar fire and holding focussed electric fire, and the Dweller on the Threshold, expressing and utilising fire by friction, know each other "with intimate occult knowledge." The door then stands open wide through which the life and light of the three major constellations can—after the third initiation—be occultly available to the initiate, be he a liberated human being or a planetary Logos.

When astrologers understand the true significance of the constellation Gemini, the Twins, and the dual forces which pour through this sign (the "forces in conflict" as they are sometimes called or "the quarrelling brothers") *[56]* and beat upon our planetary life, then the true method of resolving the dualities will be known.

It is interesting to note also that seven of the symbols which express the twelve signs of the zodiac are dual in their nature, and duality can be inferred from them.

1. The two horns of the Ram in Aries.

2. The two horns of the Bull in Taurus.
3. The figures of the Twins in Gemini (two lines).
4. The two claws of the Crab in Cancer.
5. The two scales of the Balance in Libra.
6. The two Parallel Lines of force in Aquarius.
7. The two Fishes in Pisces.

These seven constellations are, therefore, closely related to six of the seven sacred planets and to one non-sacred planet. There are two signs which are simple figures and have no significance of duality. They are

8. The symbol for Leo, which is simply the Lion's tail.
9. The arrow in the symbol depicting Sagittarius.

They embody the idea of isolated separation and one-pointed desire. Two signs are definitely triple in construction and this has a clear meaning to the esotericist.

10. Virgo is a triple sign.
11. Scorpio is also a triple sign, closely resembling the symbol of Virgo.

These two signs are crucial in the experience of the human being, indicating as they do the function of the triple form and the liberation of the man imprisoned in the form, through the tests in Scorpio wherein he proves to himself and to the world the reality of that which Virgo has veiled or hidden. *[57]*

12. The symbol for the sign Capricorn is most mysterious. It conceals the mystery of the Crocodiles, or Makara. It is constructed in an inaccurate and definitely misleading manner and should be regarded as a mystery and therefore not to be defined.

These signs and their relationship to the sacred and non-sacred planets will be considered later.

To sum up: Man will, therefore, have to be studied as a threefold entity, a composite individual, expressing (in the three worlds):

a. The spiritual soul, reflecting the Monad.

b. The human soul, reflecting the divine soul.

c. The form nature, which should be the revealer of the two higher.

Three Creative Hierarchies condition the man in incarnation, the 4th (or 9th) the 5th (or 10th) and the 6th. These, in collaboration, create man and, at the same time, constitute the field of his expression. Man is consequently a blend of electric fire, being a divine Flame, and becomes eventually responsive to the three major controlling influences; he is also solar fire, being a solar Angel in manifestation. He then becomes increasingly responsive to the influences of the twelve constellations. He is likewise fire by friction and comes under the influence of the planets. The tabulation below may make this somewhat clearer:

I. *Electric Fire* .—Path of Initiation—4th Hierarchy; full soul expression; monadic life.

GOAL: *Identification with the Monad.* Produces responsiveness to the three constellations.

II. *Solar Fire* .—Path of Discipleship—5th Hierarchy; full life experience; soul life. *[58]*

GOAL: *Identification with the Soul* . Produces responsiveness to the twelve zodiacal constellations.

III. *Fire by Friction* .—Path of Evolution—6th Hierarchy; life experiment; human life.

GOAL: *Identification with the Personality* . Produces responsiveness to the planetary influences.

3. The Great Wheel and Spiritual Unfoldment.

Before I give you the remaining part of the chart which deals with the constellations as conductors of cosmic energies or as transmitters of their own energy, I would like to remark that much that I shall say will be based upon:

1. The wheel of life and the path of man, the human being, as he passes through the signs according to the mode recognised by orthodox astrology. He, as well as the planets, apparently retrogrades through the

signs and appears to pass through the constellations from Aries to Taurus. But this is all part of the Great Illusion.

2. The wheel of life and the path of man, the divine or spiritual soul, as he passes through the signs of the zodiac according to the mode studied by the esoteric astrologer. This is the Path of Reality as the other is the Path of Illusion. This carries the disciple around the path from commencement in Aries to consummation in Pisces.

The present method is based upon the temporary truth that ordinary man is subject to the illusory nature of manifestation and "as he thinks, so is he." When, however, he becomes Hercules, the Sun God (or solar Angel), he begins to reverse the process (again only apparently) and a definite reorientation takes place. The Teachers on the *[59]* inner side, therefore, study the horoscope only in its relation to the following three entities:

1. *The horoscope of the planet* itself as the expression of the life of the planetary Logos. This involves the studying of the horoscope of the spirit of the planet as well as of the informing Life and their joint relationship and interplay. The spirit of the Earth is to the planetary Logos of the Earth, for instance, what the personality (or form nature) is to the soul of man. The two horoscopes are superimposed and the "planetary pattern" then emerges.
2. *The horoscope of the human family* , of the fourth kingdom in nature, regarding it as an entity, which it essentially is. This is in reality the study of two horoscopes, as in the above case; the horoscope of the kingdom of souls, of the divine sons of God upon the mental plane, and the study of the entity which is the coherent life of the form side of the fourth kingdom in nature. This is again done by superimposing the two charts. These charts are drawn on a large scale and on a transparent material of which humanity knows nothing. Upon these charts are noted the pattern which emerges when "soul and personality are brought together" and present conditions, possible developments and relationships, and the immediate future objective appear with clarity.
3. *The horoscopes of disciples* . The Masters do not study the charts of ordinary undeveloped man. There is no profit in so doing. This involves

again the study of the two horoscopes of the disciple under inspection —one of the soul and the other of the personality. Again the process of superimposition is utilised. In one horoscope, *[60]* the new orientation and the embryonic reorganised inner life will be noted and studied, and in the other the outer life and its conformity or non-conformity to inner conditions will be the subject of attention. Thus the life pattern will emerge, possibilities will be indicated, problems will disappear, and the immediate next step will clearly show forth.

It thus becomes apparent again to what an extent the "principle of duality" enters into everything. It is a shifting dualism, according to where the emphasis may be placed, but this dualism is present until the last and final initiation—present in the later stages of the evolutionary process, in the adjustment of form relations but *not present* in the consciousness of the disciple of advanced degree. That is the major point to be grasped.

A third point must here be made, following upon the two earlier emphasised. A great part of our study will be occupied with the relation of the six constellations in the upper half of the zodiacal wheel to the six which are found in the lower half; we shall consider the energy which is a human being (note that phrasing) as it travels anti-clockwise from Aries to Taurus and then —reversing the process—travels from Aries to Pisces. We will consider the dualities provided by one of these constellations and its opposite; we will study, therefore, the great qualities provided by a constellation and its opposite sign. We will take up these points in the following manner:

1. From the standpoint of commencement in Aries until the man—through many turnings of the wheel of life—reaches the point of reversal and reorientation. The man progresses from the point where, *in Cancer* , he forms a part of the mass with the mass consciousness, *[61]* inchoate and unfocussed, and with no recognition of objective (except the satisfaction of instinctual desire) until *in Scorpio* he becomes the triumphant disciple, having found himself *in Leo* . Then comes the Crisis of Reorientation which may take a long time and constitute an interlude of many lives of struggle.

2. From the standpoint of the man upon the probationary path, seeking the light, struggling through the signs (as the *Old Commentary* expresses it when considering this point):

"He turns from right to left, and then again from left to right. He revolves in giddy fashion upon an axis of desire. He knows not where to go or what to do. The sky turns black."

At this point, the sign Gemini begins potently to play its part in the life of the disciples, with Sagittarius gradually "piercing the heart with his arrows, and then upon the flight of the arrow, the man reaches Capricorn." Then comes the Crisis of Renunciation.

3. From the standpoint of the pledged disciple and initiate who traverses again the Path of the Sun and finds that that which he has discovered himself to be *in Leo* finds its crown *in Aquarius* . The separative individual consciousness becomes the group consciousness in Aquarius, and he begins to comprehend the significance of that basic combination of signs, that "triangle in the consciousness" of humanity:

Cancer	*Leo*	*Aquarius.*
Mass awareness . . .	Individual awareness	Group awareness.
Instinctual consciousness	Intelligent consciousness .	Intuitive consciousness.

[62] Then, from the standpoint of achievement in *Capricorn* , he works for several lives around the zodiacal path, descending into the sea of the mass consciousness to become what is called in the ancient books "the Crab, who clears the ocean of matter which flows around the soul of man," and eventually to become a functioning world saviour *in Pisces* . He descends into the world of men to save mankind and to further the plan. He is then "the fish who swims free in the ocean of matter."

The initiate has always to express, in each sign of the zodiac, the consummation and the spiritual fruit of earlier life experience, world experiment and soul achievement. Selfishness has ever to be translated into living active service, and desire has to demonstrate its transmutation in the purity of spiritual aspiration for identification with the will of God.

There are one or two points which must be dealt with in order to enable you to study with certain definite ideas clearly formulated in your minds. I have hinted at them in some of my earlier books but it will be of service to refer to them again and to expand the ideas somewhat. I would have you carry them in your minds as you read and study.

I have frequently referred to the fact that the entire science of astrology is based upon a non-existent condition. It has no basis in material fact and yet is eternally based on truth. The zodiac is, as you well know, the imaginary path of the Sun in the heavens. It is therefore largely an illusion, from the exoteric point of view. But at the same time the constellations exist, and the streams of energy which pass and repass, intermingle and interlock throughout the body of space are by no means illusions but definitely express eternal relationships. It is the misuse of the *[63]* various energies which has created the illusion. This illusory path is consequently as much a reality to humanity today as are the personality illusions of any individual. These illusions are due to the polarisation of the individual upon the astral plane.

It is interesting also to note in this connection that—due to the precession of the equinoxes—a fourth type of force is brought to bear upon the planet and man, but one which is seldom recognised and given due place in the horoscope. The month and the sign, or the place of the Sun in the heavens, do not really coincide. When we state, for instance, that the Sun is "in Aries" it conveys an esoteric truth but not an exoteric fact. The Sun was in Aries at the beginning of this great cycle, but it is not in exactly the same position today when it is "found" in that sign.

Also it should be remembered that as it is necessary to know the moment of birth and the place of birth in casting the horoscope of the individual, so in order to have a perfectly correct understanding and accurate deductions in connection with the constellation, the planets and our Earth there should be a fixed time from which to reckon. That fixed time is as yet unknown in exoteric astrology, though the Hierarchy possesses the needed information and it will be made available when the right time comes. It is the knowledge of this inner information which constitutes the basis of the statements which I have made or will make which will seem revolutionary to the orthodox

investigator. There has to be a constant rectification of the earlier conclusions of humanity and of this the outstanding instance is the statement in the Bible that the prime date of creation is 4004 B.C. This is recognised as an error by modern science but is still believed by many.

I earlier gave a hint upon which definite astrological *[64]* computation could be based when I gave the time of the "Great Approach" of the Hierarchy to our planetary manifestation when individualisation took place and the fourth kingdom in nature appeared. I placed that stupendous event as happening 21,688,345 years ago. At that time the Sun was *in Leo* . The process then initiated upon the physical plane and producing outer physical events took approximately 5,000 years to mature and the Sun was *in Gemini* when the final crisis of individualisation took place and the door was then closed upon the animal kingdom.

It has been stated that Sagittarius governs human evolution, as the Sun was in that sign when the Hierarchy began its Approach in order to stimulate the forms of life upon our planet. *Sagittarius, however, governed the period of the subjective approach.*

The Sun was *in Leo* when physical plane individualisation took place as a result of the applied stimulation.

The Sun was *in Gemini* when this Approach was consummated by the founding of the Hierarchy upon the Earth. This is one of the great secrets which the Masonic Rituals typify, for the symbol of the sign, Gemini, is the source of the concept of the two pillars, so familiar to Masons. It might therefore be stated that, symbolically speaking,

1. Leo governs the E .·. A .·. degree.
2. Gemini governs the F.·. C.·. degree.
3. Sagittarius governs the degree of M.·.M.·. up to the episode of the raising of the Master, and that Capricorn governs the final part of the ceremony and the H.·. R.·. A.·.

It is always confusing to the beginner who has not yet a developed and trained intuition to reconcile the seeming discrepancies and apparent contradictions

which appear in *[65]* the teaching of the Ageless Wisdom. This same difficulty will be met with in the science of astrology and some reference to the matter is in order at this point. I would remind you of the occult truism which states that interpretation and right understanding are based upon the stage of the development of the individual. H.P.B. remarked in *The Secret Doctrine* that for some people the highest principle of which they can be consciously aware might be a very low one for another person. The constellations and the planets which govern them may, and do, have one effect upon the mass and another upon the average individual man, and still a third effect upon the disciple or the initiate. As the various energies and forces circulate throughout the etheric body of our solar system, their reception and effect will depend upon the state of the planetary centres and upon the point of unfoldment of the centres in individual man. That is why the various charts and tabulations can differ so widely and different planets can appear as ruling the constellations. There seems to be no fixed rule and the student gets bewildered. Orthodox astrology posits one set of planetary rulers, and they are correct as far as the mass of humanity is concerned. But the disciple, who lives above the diaphragm, responds to another combination and it is with these that I shall principally deal. That is why the three charts here given do not appear to coincide. They are drawn up to express the situation in regard to three groups:

1. The mass of people who conform to orthodox and recognised astrological conclusions.
2. Disciples and advanced individuals, conforming to the conclusions of esoteric astrology.
3. The Creative Hierarchies, giving the interim situation in this world cycle. *[66]*

TABULATION IV. THE ORTHODOX ASTROLOGICAL RELATIONSHIP CONSTELLATIONS AND PLANETARY RULERS
In Connection with Ordinary Man

	Constellation	*Ruler*	*Ray*	*Related to*	
1.	Aries	*Mars*	6th ray	Scorpio.	Same ruler.
2.	Taurus	Venus	5th ray	Libra	" "

3.	Gemini	Mercury	4th ray	Virgo	" "
4.	Cancer	*Moon*	4th ray	none.	
5.	Leo	*The Sun*	2nd ray	none.	
6.	Virgo	Mercury	4th ray	Gemini	" "
7.	Libra	Venus	5th ray	Taurus	" "
8.	Scorpio	*Mars*	6th ray	Aries	" "
9.	Sagittarius	Jupiter	2nd ray	Pisces	" "
10.	Capricorn	Saturn	3rd ray	none.	
11.	Aquarius	Uranus	7th ray	none.	
12.	Pisces	Jupiter	2nd ray	Sagittarius	" "

a. The non-sacred planets are italicised.

b. All the rays are represented except the first. This is interesting, as the mass of the people move within their horoscopes and the will aspect is latent but unexpressed.

TABULATION V. THE UNORTHODOX ASTROLOGICAL RELATIONSHIP
CONSTELLATIONS AND PLANETARY RULERS
In Connection with Disciples and Initiates

NOTE: In charts connected with the PATH, progress is from Aries to Pisces through Taurus, etc.

	Constellation	*Ruler*	*Ray*	*Related to*	
1.	Aries	Mercury	4th ray	Virgo	Same ray.
2.	Taurus	Vulcan	1st ray	Pisces	" "
3.	Gemini	Venus	5th ray	none.	
4.	Cancer	Neptune	6th ray	Scorpio	" "
5.	Leo	*The Sun*	2nd ray	Aquarius	" "
6.	Virgo	*The Moon*	4th ray	Aries	" "
7.	Libra	Uranus	7th ray	none.	
8.	Scorpio	*Mars*	6th ray	Cancer	" "
9.	Sagittarius	*The Earth*	3rd ray	Capricorn	" "
10.	Capricorn	Saturn	3rd ray	Sagittarius	" "
11.	Aquarius	Jupiter	2nd ray	Leo	" "
12.	Pisces	*Pluto*	1st ray	Taurus	" "

NOTE: In connection with disciples and the zodiacal signs, *Gemini and Libra* are two constellations which—through their rulers—express 5th and 7th ray energy. For some occult reason, they remain unrelated to any other of the signs.

[67] The relation between the other constellations through the planets, as expressing the rays, is as follows:

1. *Taurus and Pisces* , through Vulcan and Pluto, are related to *Ray 1* . Transmutation of desire into sacrifice and of the individual will into the divine will.

The World Saviour

2. *Leo and Aquarius* , through the Sun and Jupiter, are related to *Ray 2* . Development of the individual consciousness into world consciousness. Thus a man becomes a world server.

The World Server

3. *Sagittarius and Capricorn* , through the Earth and Saturn, are related to *Ray 3* . The one-pointed disciple becomes the initiate.

The Initiate

4. *Aries and Virgo* , through Mercury and the Moon, are related to *Ray 4* . Harmonising the cosmos and the individual through conflict, producing unity and beauty. The birth pangs of the second birth.

The Cosmic and Individual Christ

5. *Cancer and Scorpio* , through Neptune and Mars, are related to *Ray 6* . Transformation of the mass consciousness into the inclusive consciousness of the disciple.

The Triumphant Disciple

I would call attention to the fact that in Tabulation IV, the relationship is between the planets which rule, and in Tabulation V the emphasis is laid upon the conditioning ray. *[68]*

TABULATION VI. PLANETARY RULERS IN 3 TABULATIONS

	Constellation	*Orthodox*	*Disciple*	*Hierarchies*
1.	Aries	*Mars*	Mercury	Uranus.
2.	Taurus	Venus	Vulcan	Vulcan.
3.	Gemini	Mercury	Venus	*The Earth.*
4.	Cancer	*The Moon*	Neptune	Neptune.
5.	Leo	*The Sun*	*The Sun*	*The Sun.*

6.	Virgo	Mercury	*The Moon*	Jupiter.
7.	Libra	Venus	Uranus	Saturn.
8.	Scorpio	*Mars*	*Mars*	Mercury.
9.	Sagittarius	Jupiter	*The Earth*	*Mars.*
10.	Capricorn	Saturn	Saturn	Venus.
11.	Aquarius	Uranus	Jupiter	*The Moon.*
12.	Pisces	Jupiter	*Pluto*	*Pluto.*

TABULATION VII. UNORTHODOX CONSTELLATIONS, RULERS AND RAYS
In Connection with the Hierarchies

	Constellation	*Ruler*	*Ray*	*Related to*	
1.	Aries	Uranus	7th ray	none.	
2.	Taurus	Vulcan	1st ray	Pisces	Same ray.
3.	Gemini	*The Earth*	3rd ray	Libra	" "
4.	Cancer	Neptune	6th ray	Sagittarius	" "
5.	Leo	*The Sun*	2nd ray	Virgo	" "
6.	Virgo	Jupiter	2nd ray	Leo	" "
7.	Libra	Saturn	3rd ray	Gemini	" "
8.	Scorpio	Mercury	4th ray	Aquarius	" "
9.	Sagittarius	*Mars*	6th ray	Cancer	" "
10.	Capricorn	Venus	5th ray	none.	
11.	Aquarius	*The Moon*	4th ray	Scorpio	" "
12.	Pisces	*Pluto*	1st ray	Taurus	" "

NOTE: Aries and Capricorn in conjunction with 7th and 5th ray energy stand alone. The other constellations and rays are related in every case.

a. Ray 1—Taurus and Pisces, through Vulcan and Pluto.

b. Ray 2—Leo and Virgo, through the Sun and Jupiter.

c. Ray 3—Gemini and Libra, through the Earth and Saturn.

d. Ray 4—Scorpio and Aquarius, through Mercury and Moon.

e. Ray 6—Cancer and Sagittarius, through Neptune and Mars.

In view of all the above, and starting with the basic fact of the Great Illusion it should be remembered that the *[69]* accuracy of astrological prediction and interpretation will be based upon three factors:

1. The potency of the thoughtforms which have been built up in connection with the twelve signs. These thoughtforms were originally

constructed or anchored upon the mental plane by the Hierarchy in Atlantean days and they have steadily gained in power ever since. They serve as focal points for certain forces and enable the individual, for instance, to be in touch with great reservoirs of energy which then definitely condition him.

2. The intuition of the astrologer. The casting of the horoscope serves to put the astrologer en rapport with the individual, but this is of small service to either party unless the intuition and sensitivity of the astrologer is actively present.
3. The capacity of the astrologer in any specific period to respond to the changes which are all the time taking place, such as the gradual shifting and changing brought about by the precession of the equinoxes, or the slow shift of the pole of the planet. To this should be added that—as man evolves—the mechanism of response or the vehicles of consciousness likewise steadily improve. His reactions, therefore, to the planetary influence and to the energy of the various constellations change with equal steadiness and allowance must be made for this. It is consequently essential that the modern astrologer begin to study the point in evolution of the subject, *prior* to casting his horoscope. He must ascertain his approximate place upon the path of evolution. To this end, the study of the rays is most necessary through an investigation as to quality and characteristics and life objectives.

[70] Astrologers will eventually be able to cast the horoscope of the soul, which is sensitive to different combinations of forces to those controlling the personality life. The disciple and the initiate respond distinctively to the incoming influences and their response differs from that of the undeveloped man or the self-centred person. This will have to be recognised. Those who "live below the diaphragm" and who react to the incoming energies through the medium of the lower centres will have a very different type of chart to that of the disciple and initiate. It will require a different mode of interpretation. I have referred to this before and would remind you of some of the points which I made.

1. Disciples upon the Path of Discipleship are strongly influenced by *Mercury and Saturn* —one bringing illumination and the other offering opportunity.
2. At the various initiations, the influence of the planets affects the candidate in a totally different manner than earlier. Cyclically the energies from the constellations pour through the planetary centres.
   a. At the first initiation, the disciple has to contend with the crystallising and destroying forces of *Vulcan and Pluto.* The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions.
   b. At the second initiation, the candidate comes under the influence of three planets—*Neptune, Venus and Jupiter* . The three centres—solar plexus, heart and throat—are actively involved.
   c. At the third initiation, *the Moon* (veiling a hidden planet) and *Mars* bring about a fearful conflict, *[71]* but at the end the man is released from personality control.
   d. At the fourth initiation, *Mercury and Saturn* again bring about great changes and unique revelation, but their effect is very different to the earlier experience.
   e. At the fifth and final initiation, *Uranus and Jupiter* appear and produce a "beneficent organisation" of the totality of energies found in the initiate's equipment. When this reorganisation is complete, the initiate can then "escape from off the wheel and then can truly live."

All this time the energy of the sun (veiling a sacred planet, hitherto unknown) is steadily and persistently reaching the man via the solar angel.

CHAPTER II - The Nature of Esoteric Astrology

INTRODUCTORY REMARKS

[75] It will be apparent to you after studying the foregoing that one of the results which should emerge under the impression of this new approach to astrological diagnosis (as far as the individual is concerned) will be the more correct casting of the horoscope of advanced human beings—disciples and initiates. This has not hitherto been accurately possible. It will only come about, however, if there is wise and right experiment and investigation.

I have posited two sets of rulers for two types of people:

1. The orthodox and generally accepted series of planetary rulers for the undeveloped and average man.
2. A new combination of rulers and constellations for those upon the Path.

It will be necessary to remember nevertheless that there are an infinite number of permutations possible, of complexities and relationships, due to the vast number of possible combinations existing in the path of life of the individual and dependent upon his stage of evolutionary unfoldment. These might be divided into three groups through a broad, but necessarily inadequate, generalisation: *[76]*

1. Average and undeveloped man, living below the diaphragm and with the emphasis of the incoming energies and forces focussed either in the solar plexus or in the sacral centre.
2. A large number of people who are in an interim stage, with the energies and forces focussed mainly in the lower centre but at the same time playing quite frequently through the throat centre and evoking a faint response from the heart and the ajna centres.
3. People upon one or other of the final stages of the Path, with the emphasis passing rapidly away from the lower centres into the higher

triad and with the highest head centre in process of awakening. These people also fall into two major groups:

a. Those who are using the solar plexus centre as a vast clearing house for the incoming energies and who are beginning to work through the throat and the heart centres, with the goal of completely awakening the ajna centre.

b. Those who are using all these centres, but in whom the heart centre is fully awakened and the triangle of force in the head (from the ajna centre to the head centre and from the head centre to the centre found in the medulla oblongata) is beginning to function.

When these centres are all awakening, their simplest combinations are the following triangles. The *Science of Triangles* underlies all astrological deduction as well as the centres in the human body. This you know, but the four triplicities of orthodox astrology are only the rudiments of this true science, which lies behind the orthodox interpretations. *[77]*

I.	(	1. Base of the spine.
	(	2. Sacral Centre.
	(	3. Solar Plexus Centre.
II.	(	1. Throat Centre.
	(	2. Heart Centre.
	(	3. Ajna Centre.
III.	(	1. Ajna Centre.
	(	2. Head Centre.
	(	3. Centre in the medulla oblongata.

Unfortunately the organising principle is not as simple as the above tabulation would make it appear, for the emphasis, the focus and the mode of arranging and of vitalisation, and the appearance of these esoteric triangles vary with the ray type. This Science of Triangles of Energy underlies the new esoteric science both in astrology and in the science of laya-yoga or the science of the centres. Both this ancient yoga and the still more ancient astrological science have now to be studied upon a higher turn of the spiral. Up till the present time, the teaching about the centres has been inherited from Atlantean times and couched in the old forms and formulas

which are basically unsuited to our present greatly advanced stage of development. The same can be said of orthodox or exoteric astrology. Both these sciences must be reoriented and rearranged, and astrology must be based upon a deeper understanding of the relation of the planets—sacred and non-sacred—to the centres and to certain prominent "cycles of polarisation" emerging as the fore-ordained results of "periods of crisis." This last sentence embodies a basic and important statement of truth. *[78]*

1. Centres and Triangles of Force

There are, as you well know, five non-sacred planets, and seven which are regarded as sacred. These twelve planetary lives (with their own cycles, points of crisis and moments of polarisation) are closely related to the seven centres. The five centres up the spine are related to the five non-sacred planets, but in unevolved or average man, are focussed almost entirely upon the astral plane and in the astral body. It should be noted that:

1. Two of the non-sacred planets (the Earth itself and the Moon) are connected with two centres which in the highly evolved man are not of dominating importance:
   a. The spleen receiving pranic emanations from the planet on which we live and concerned with the etheric and physical bodies and their physical relation.
   b. A centre in the chest related to the thymus gland. This centre becomes inactive in the advanced man but has a connection with the vagus nerve, prior to the awakening of the heart centre.
2. Two of the other non-sacred planets—Mars and Pluto—function in connection with the sacral centre (Mars) and the solar plexus (Pluto). This latter planet becomes active in the life of the man who is "becoming alive in the higher sense, his lower nature passes into the smoke and darkness of Pluto, who governs the lesser burning ground, in order that the man may live in truth in the higher land of light."
3. The Sun (standing here for Vulcan, which is a sacred planet) governs a centre in the front of the throat which is related to the para-thyroids

and not to the thyroid *[79]* gland, which is related to the throat centre. This centre in the front of the throat falls into disuse as the creative period of throat activity begins. It acts as a "mediator" between the higher and the lower creative organs (between the sacral and the throat centres) and leads eventually to that creative activity which is consciously that of the functioning soul. Vulcan was one of the first creative workers among men. He was also related to "Cain who killed his brother." The symbolism underlying these ancient myths will be easily interpreted by the intuitive student.

Some of the tasks which I propose to undertake in this section of our *Treatise on the Seven Rays* are as follows:

1. Consider why five of the seven rays express themselves through two sets of planets—sacred and non-sacred—and also which centres these two groups of rays govern. Thus we shall relate:
   a. The seven centres in man's etheric body.
   b. The seven centres of the fourth Creative Hierarchy of which the seven races are the expression.
   c. The seven planetary centres.
   d. The seven and the five planets which are the centres of energy in the solar system, responsive to the energy of the twelve zodiacal constellations.

These planetary centres will be studied from two angles:

   a. From the orthodox angle.
   b. From the angle of discipleship and initiation.

2. Consider the energies of the three major constellations as they each pour through three of the zodiacal constellations, thus forming great interlocking triangles of *[80]* force. Thus nine of the zodiacal constellations are involved, and these in their turn fuse and blend their energies into three major streams of force upon the Path of Initiation. These three streams of force pour through:
   a. Leo, Capricorn and Pisces.

to

b. Saturn, Mercury and Uranus (the Moon).

to

c. The head, ajna and heart centres.

to

d. The throat, the solar plexus and the base of the spine.

It should be remembered that the sacral centre and the spleen are primarily connected with the planetary emanation of the Earth itself.

3. Consider the three great cosmic Crosses:

	The Cardinal Cross	*The Fixed Cross*	*The Mutable Cross*
a.	Initiation	Discipleship	Evolution.
b.	The Planetary Logos	Humanity	Kingdoms in Nature.
c.	Cosmic Initiation	Solar Initiation	Planetary Initiation.
d.	Spirit	Soul	Body.
e.	Life	Consciousness	Form.
f.	Monad	Ego	Personality.
g.	Three Initiations (Initiates)	Two Initiations (Disciples)	Ordinary man.

and the relation of these three Crosses to the twelve planets and the general sweep of the soul in incarnation.

4. Elaborate the subject of the interplay between the three groups of ruling planets as given in Tabulation VI. These, in the totality of their effects, are the agencies through which the purposes of God are wrought out.

[81] Before proceeding with the more technical aspects of our subject, I would like to elaborate this theme of the zodiac, its story and symbolism from the more philosophical and spiritual angle, giving you the subjective picture of man's progress as he passes on “the sweep of the sun along the path of life.” This is a technical phrase and refers to the activity of a sun, a planet, a hierarchy or a man, after there has been a “moment of crisis,” resulting in a “period of polarisation,” leading inevitably to a fresh surge and sweep onwards. These three words—crisis, polarisation and sweep—are the

basis of cyclic law and govern the evolutionary process. From the point of view of humanity, the passage of the Sun around the zodiac is apparently a slow and laborious process, taking approximately (on the plane of time) 25,000 years. From the angle of the inner vision, it is a sweep around the Path of Life, taking only a moment of time and "obliterating past, present and future in the radiant glory of the work accomplished."

2. The Crosses and the Signs

We will follow man from sign to sign as he—in travail and pain—forges the equipment and develops painfully the mechanism which will enable him to arrive at a major moment of crisis in his cyclic life wherein he will begin to free himself from the *path of the great illusion* along which he has travelled for aeons from Aries to Taurus, via Pisces and—reversing himself—will begin to travel the *path of light* from Aries to Pisces, via Taurus. This changing experience is expressed for us most beautifully in the sixth section of the *Old Commentary* :

> "The Cross of many changes (the Mutable Cross. A.A.B.) continues with its whirling, carrying *[82]* crucified thereon the form of a man in whom is found the seed of all illusion.
>
> But, from the Cross whereon he has been slain—e'en though he knew it not—the man climbs down and feels his way (with pain and many tears) on to another Cross—a Cross of blinding light, of fiery pain, of bitter woe, and yet the Cross of liberation. It is a stationary Cross, fixed in the Heavens, and guarded by the Angel.
>
> Behind the Cross, another Cross appears, but that he may not reach (the Angel guards the way!) until *the Bull* has rent and torn the man, and then —the light shines forth; until *the Serpent* dread has wrestled with the man and brought him to his knees, and then—the lifting up into the light; until *the Lion* has been tamed, the secret of the Sphinx revealed, and then—the revelation of the inner light; until the man has lifted up his water-pot and joined the ranks of those who are *the Water-bearers,* and then the flowing of the stream of life will fill his water-pot and drain the rancid pool and

> cleanse its source and thus reveal the hidden way which leads unto the innermost light, hid by the final Cross. Then, from the Cross of man, the initiate finds his way, passes the Angel and leaves behind the inner torn veil, mounts the major Cross and passes into day, the final *day* . The wheel for him stands still. The sun and stars, for him, fade out. A great light is seen and..."

The three crosses on Mount Golgotha were Biblical symbols of these three astrological crosses, the Common or Mutable Cross, the Fixed Cross and the Cardinal Cross.

[83] I would ask you to remember that though I shall trace the progress of the man from sign to sign around the zodiacal way, yet there is not necessarily this ordered sequence of travel or the smooth passage from sign to sign as I may portray it. All souls come into incarnation in the sign Cancer. By this I mean that the very first human incarnation was always taken in this sign which has been recognised down the ages as "the doorway into life of those who must know death," just as the constellation Capricorn is ever regarded as another door and is called esoterically the "doorway into life of those who know not death." As the ages slip away, the man passes into and out of all the signs, the particular sign being determined by the nature of the personality ray which itself changes, as you know, from life to life. In those signs he learns the needed lessons, broadens his horizon, integrates his personality, begins to sense the conditioning soul, and thus discovers his essential duality. When he is upon the Path of Discipleship (and here I include the Path of Initiation) occult rumour says that he then becomes conditioned by the tireless Watcher, the soul, and is subjected (during the final stages of the path) to exactly twelve incarnations, passing one in each of the twelve signs. In them he has to prove himself, attaining great moments of crisis in each of the constellations of the Fixed Cross in particular. From point to point, stage to stage, and finally Cross to Cross, he fights for his spiritual life, in all the twelve houses and all the twelve constellations, subjected to countless combinations of forces and energies—ray, planetary, zodiacal and cosmic—until he is "made anew," becomes the

"new man," is sensitive to the entire range of spiritual vibrations in our solar system and has achieved that detachment which will enable him to escape from the wheel of rebirth. He has accomplished *[84]* this by mounting the three Crosses—the cross of the Personality or the changing form, the Cross of the Disciple or the eternal soul, and the Cross of the Spirit. This really means that he has passed through three momentous crises in his life cycle.

I.	The Crisis of Incarnation	*The Mutable Cross*
	The Mounting of the Wheel	Personality and form life
	The Cycle of Rebirth in Form	Experience

Manifestation of Manhood

II.	The Crisis of Reorientation	*The Fixed Cross*
	The Changing to the 2nd Cross	The life of the soul
	Preparation for the 2nd Birth	Consciousness

Manifestation of Christhood

III.	The Crisis of Initiation	*The Cardinal Cross*
	The Transfiguration	*The Life of the Spirit*

Manifestation of Divinity

In our study of the interlocking system of energies, in so far as they affect and condition a human being, the theme of the Three Crosses is of profound and practical interest, especially as they provide those points of crisis wherein a man steps off the ordinary path of evolution and treads the path of discipleship or—after the third initiation mounts a third Cross. It will underlie our thought and all that I have to say. A steady recollection of the twelve basic energies *[85]* (five major and seven minor which are in reality, and apart from astral reversion due to the Great Illusion, seven major and five minor) will be of value. These work out into human expression via the Lords of the twelve signs and the twelve planetary Rulers. These twelve basic energies emanate from the seven stars of the Great Bear (transmitted through seven stars of the Little Bear); two of them come from Sirius and three from the Pleiades. This set-up (if I may use such an unorthodox term) will be the condition of the major solar sphere of influence at the end of the

Great Age of Brahma, as it is esoterically called. In the “interim or interlude of evolution” (which is the inadequate translation of an occult phrase given to a world cycle in the Masters' Archives) these energies are stepped down into forces and are literally sixteen all told—from the angle of manifestation, I would remind you—and make literally: 7+7+2=16=7. In these numbers the mystery of our evolutionary process lies hid. Always, however, the emphasis must be laid upon the Rays of Energy and Quality as they pour through the zodiacal constellations and the planets. The new astrology therefore is necessarily based upon an understanding of the rays. The following tabulation is fundamental in its implications in this connection and upon it all that I have to say will be based.

Seven stars of the Great Bear are the originating Sources of the seven rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand in the relation of prototype. The seven Planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven Rays, coming from the Great *[86]* Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation makes this clear but must be interpreted only in terms of this present turn of the Great Zodiacal Wheel (25,000 years):

TABULATION VIII

	Ray	*Constellations*	*Planets (Orthodox)*	*Planets (Esoteric)*
I.	Will or Power	Aries, The Ram	Mars	Mercury.
		Leo, the Lion	Sun	Sun.
		Capricorn, the Goat	Saturn	Saturn.
II.	Love-Wisdom	Gemini, the Twins	Mercury	Venus.
		Virgo, the Virgin	Mercury	Moon (veiling a planet).
		Pisces, the Fishes	Jupiter	Pluto.
III.	Active-Intelligence	Cancer, the Crab	Moon	Neptune.
		Libra, the Scales	Venus	Uranus.

		Capricorn, the Goat	Saturn	Saturn.
IV.	Harmony through	Taurus, the Bull	Venus	Vulcan.
	Conflict	Scorpio, the Scorpion	Mars	Mars.
		Sagittarius, the Archer	Jupiter	Earth.
V.	Concrete Science	Leo, the Lion	Sun	Sun.
		Sagittarius, the Archer	Jupiter	Earth.
		Aquarius, the Water-carrier	Uranus	Jupiter.
VI.	Idealism. Devotion.	Virgo, the Virgin	Mercury	Moon.
		Sagittarius, the Archer	Jupiter	Earth.
		Pisces, the Fishes	Jupiter	Pluto.
VII.	Ceremonial Order	Aries, the Ram	Mars	Mercury.
		Cancer, the Crab	Moon	Neptune.
		Capricorn, the Goat	Saturn	Saturn.

It will be obvious to you how much correlating work and how much readjustment of ideas will be needed as the new astrology is worked out into practical usefulness and eventually substituted for that now holding sway. This new astrology really embodies five sciences: *[87]*

1. The Science of the Rays.
2. The Science of Esoteric Interpretation which is carried out through
3. The Science of Triangles.
4. The Science of the Centres.
5. The Science of Destiny.

This latter science will be based upon the four previous ones and will constitute an interpretation of the future which will be founded on a correct understanding of the rays—personal and egoic—of the influence of the triangles—zodiacal, planetary, racial and human. These latter triangles are arrived at by a study of the individual human centres. When all this has been ascertained and worked out in the new style of horoscope which will be later developed, then the Science of Destiny will be applied and the future indications discovered. Of this, the personal progressed horoscope is the embryonic seed.

Some indication of relative values can be gained by a consideration of the human triangles as given in *A Treatise on Cosmic Fire* , which suggested the

following:

"It would repay the student to contemplate the interesting succession of triangles that are to be found and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them, and thence pass on to other transmutations. We might enumerate some of these triangles, bearing always in mind that, according to the ray, so will proceed the geometric rising of the fire, and according to the ray, so will the points be touched in ordered sequence. Herein lies one of the secrets of initiation, and herein are found some of the dangers entailed in a too quick publication of information concerning the rays. *[88]*

1. *The pranic triangle.*
   a. The shoulder centre.
   b. The centre near the diaphragm.
   c. The spleen.
2. *Man controlled from the astral plane.*
   a. The base of spine.
   b. The solar plexus.
   c. The heart.
3. *Man controlled from the mental plane.*
   a. The base of spine.
   b. The heart.
   c. The throat.
4. *Man partially controlled by the Ego, advanced man.*
   a. The heart.
   b. The throat.
   c. The head, i.e., the four lesser centres and their synthesis, the ajna centre.
5. *Spiritual man to the third Initiation.*
   a. The heart.

b. The throat.

c. The seven head centres.

6. *Spiritual man to the fifth Initiation.*

a. The heart.

b. The seven head centres.

c. The two many-petalled lotuses.

All these different periods show different triangular radiations. We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others. Once the fire has free passage along any triangle it flames continuously, but always there is one triangle more radiant and luminous than the others, and it is from these glowing triangles of light, issuing from wheels and vortices of fire, *[89]* that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment. At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray. This flame mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane. This marks the blending of the fires and the deliverance of man from the trammels of matter."

A Treatise on Cosmic Fire (pp. 169-171)

At present, charts are set up on the basis of the personality condition or of the personality ray, if the astrologer is fortunate enough to know or to guess it accurately; if, however, the subject is an advanced person, then the chart

will be frequently wrong as the planets which govern in the case of ordinary or undeveloped man have ceased to influence the spiritual man and the disciple. Average man is primarily conditioned in the events of his physical plane life by the position of the planets in the twelve houses and they are, in their turn, conditioned by certain karmic influences which the advanced man has overcome, or is overcoming. The horoscope will be cast eventually on the basis of the soul ray, and then the zodiacal signs which govern the activities and *[90]* the influence of the present group of planetary Rulers will be considerably lessened. New planetary potencies (conveying zodiacal energies) will control and take precedence of the old ones, thus putting the man in touch with different forces. Finally the time will come when he will be sensitive to the whole range of vibrations; charts will then be set up which will be called *"charts of the crosses"* and not simply indications of planetary influences in the twelve houses. I question whether there is any living astrologer capable of doing this as yet. These are the kind of charts by which the Masters gauge Their disciples and they are most interesting; I touched upon them somewhat earlier in this treatise. These "charts of the crosses" are the ones that are prepared prior to the third initiation, at which time the man begins his "approach" to the Cardinal Cross of the heavens. I would here remind you, e'en though it is a piece of useless information, that the fifth major initiation of our planet is the first cosmic initiation, just as the third initiation is the first systemic. The two first initiations are planetary in their implications. The above statement has deep and esoteric astrological significance.

3. Spiritual Effects of the Zodiacal Constellations.

I am now going to outline to you the spiritual effect of the passage of a soul around the wheel of experience. We will attempt to consider, in the case of each constellation, the general effect upon a soul—undergoing the experience—from the orthodox angle as he travels from Aries to Taurus, via Pisces, and then—as the disciple, coming under other influences—travels from Aries to Pisces, via Taurus. Thus the usual process is reversed and the man reorients himself and "faces the East," as it is esoterically called. He

expresses *[91]* then in the highest possible manner the qualities of his soul ray as, in the first case, he expressed the quality of the personality ray.

It is not possible for me to be more specific. I seek only to give certain spiritual implications and hints and to convey a general idea of the effect of the great illusion upon resultant conditions and, secondly, the result of the great tests which every disciple eventually undergoes as he reverses the wheel of life.

ARIES, THE RAM

Strictly speaking, what I have to say now concerns the pure first ray type because *Aries is the zodiacal sign through which the first Ray of Will or Power reaches our planetary life* . Such pure types are rare indeed and at this period of evolution well-nigh unknown. Most people are governed by their personality ray and as the present first ray types are expressing themselves through personalities which are on all the rays, I would simply ask you to consider what I have to say from the angle of character effects, of problems presented and of quality unfolded. It is well nigh impossible to be more explicit until such time as the Science of the Rays has been further developed; the astrologer must ascertain the ray type before he will be able to cast the adequate horoscope of the soul. My remarks are therefore general and not specific and are universal and not particular. I impose no doctrine. I indicate phases of speculation which might prove illuminating and fruitful.

Aries is one of the constellations of the Cardinal Cross of the heavens. This is the cross of God, the Father, and, therefore, of the incarnating monad. It is the expression of will or power as it expresses itself through the great creative process. When the initiate (as we shall later *[92]* see) transfers himself on to the Cardinal Cross from which he descended when coming into incarnation and mounted in its place the Common or Mutable Cross, he no longer identifies himself with form or even with soul, but with the will of divinity and with the eternal plan and purpose. It becomes his plan and purpose. He knows no other in a sense which is unknown even to an initiate of the third degree. He then enters into the council chamber of God; he

becomes a part of the conclave at Shamballa; he functions no longer simply as a member of the Hierarchy upon the mental plane. He can now function through all the three world centres—Humanity, the Hierarchy and Shamballa.

Aries initiates the cycle of manifestation. All souls, as individual entities, come into human incarnation for the first time in the sign of *Cancer* , emerging as mental entities in the sign Aries, as emotional-desire entities in the sign *Taurus* and as vital entities in the sign Gemini, taking then physical form in *Cancer* . This is an involutionary, subjective cycle. Thus they emerge into the ocean of physical plane existence, into the world of matter. Yet the first impulse is awakened in Aries, for Aries is the place where the initial idea to institute activity takes form. It is the birthplace of ideas, and a true idea is in reality a spiritual impulse taking form—subjective and objective. There originates the response of the soul to the highest aspect or quality of deity because *there* appears the "will to incarnate." The first ray aspect of the Monad, responding to the first aspect of deity, evokes response from the first ray aspect of the soul and the first step towards incarnation is taken on that plane in the system which is the mental plane. Aries "awakens the will to reach the lowest and there control, to know the uttermost and thus to face all experience"—thus runs an ancient statement.

[93] The keynotes of the sign Aries are four in number, all conveying the same idea. They can be expressed in the following four injunctions which are given, symbolically, to the incarnating soul:

1. Express the will to be and do.
2. Unfold the power to manifest.
3. Enter into battle for the Lord.
4. Arrive at unity through effort.

Creation—Being—Activity—Strife—Synthesis, these are the nature of the Lord of the first constellation and enable Him to influence our planet to these results.

And thus the great cycle of struggle towards expression starts and the foundational words of *The Secret Doctrine* , with which you are all so familiar, expresses the goal and the purpose of the first sign of the Cardinal Cross:

> "Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesised by life which pervades them all."—S.D. I. 80.

What appears in Aries as spiritual energy enters into the soul stage in *Cancer* , in which sign the soul incarnates for the first time in form, reaches a point of equilibrium in *Libra* , in which sign soul and personality achieve a balance of cooperation and, in *Capricorn* , the will nature arrives at fulfilment and a visioned goal is reached. In *Capricorn* , the man reaches either the height of personal ambition or he becomes the initiate, attaining his spiritual objective. The difference between these two goals depends upon the mode of progression around the wheel of life. It should be remembered —generalising again and speaking symbolically—that the Crosses also turn, being the spokes of the great *[94]* wheel. The undeveloped man goes from Aries to Capricorn and to Libra and Cancer, whilst the developed man reverses the process. We could, for the sake of clarity, consider the great experience of life as taking place upon the three wheels within the wheel of Life, viewing it from three angles:

I. 1. *The Wheel of Incarnation.*
   2. The cycle of ordinary evolution.
   3. The period of captivity, wherein the man is bound upon the wheel.
   4. The fourfold influence of the *Common Cross* .
   5. Life in the three worlds.
   6. The development of personality.

II. 1. *The Wheel adjusted or reversed* .
   2. The cycle of discipleship.
   3. The period of emergence, wherein the man alters the revolution of the wheel.
   4. The fourfold influence of the *Fixed Cross* .
   5. Life in the five worlds of superhuman evolution.

6. The unfoldment of soul through the personality.

III. 1. *The wheel controlled or dominated.*
2. The cycle of initiation.
3. The period of liberation from the work of the Great Wheel.
4. The fourfold influence of the *Cardinal Cross.*
5. Life in the seven worlds of our seven planes.
6. Fusion of spirit, soul and personality.

Aries, therefore, starts the process of the "most ancient initiation" which all the human family has already undergone *[95]* and will undergo. The first great cosmic initiation (as far as humanity is concerned) is initiation into incarnation—the initiation of individualisation. This process culminates aeons later in the reversing of the wheel and the attaining of a definite goal in Capricorn. It culminates in the achievement of transference from off the Fixed Cross on to the Cardinal Cross, which is, in its turn, the logical sequence of the transference from off the Mutable or Common Cross on to the Fixed Cross. Therefore, in its lowest manifestation, Aries is the creator of those activities, conditions and processes which lead to the manifestation of soul through the medium of form, and later of those higher creative undertakings which lead in due time to the manifestation of spirit through the soul. These processes eventually demonstrate the true nature of the triplicity to which I introduced you in the earlier pages of this treatise: Life —Quality—Appearance.

Aries is also the purveyor to our solar system of Fire (Electric Fire) and of the dynamic nature of God which has in it the qualities of fostering and nourishing heat and also of the fire which burns and destroys. From the standpoint of esoteric astrology, there are three major signs in which the "three deaths" are undergone:

1. *Aries* , which at different points along the Path of Life forces the soul on to the burning ground and subjects it to a purifying process during incarnation. Through the lesser fire of mind, the "jungles of experience are set on fire and dissolve in flames and then the Path stands clear and unobstructed vision is achieved." — *Old Commentary*

Through the fiery processes of war and strife, brought to the individual through the influence of the planetary *[96]* ruler, Mars, the God of War, a needed purification takes place. The same purification, but this time through vision, comes to the developed man through the activity of the subjective ruler of the planet, Mercury, who is the illuminating principle which releases the mind, directs the way of man through life and enables him to become aware of the divine Plan which underlies all his fiery experience.

2. *Scorpio* , which brings about eventually the death of the personality and with which we shall later deal when we come to consider that sign. Esoterically as well as exoterically, Scorpio is the sign of death and burial in the earth, of descent into the depths in order to be lifted again on to the heights (the mountain top in *Capricorn*). It is stated in some of the most ancient books that "the heat of the earth, the mother, and the sting of the scorpion are the beneficent gifts which the turning of the wheel gives to the man at the beginning and the end." These gifts, when accepted and used, bring a man to liberation and eventually from the control and pain of the Fixed Cross.
3. *Pisces* sees the relinquishing or the death of all the influences which hold the man to the wheel of birth and his release from the control of the Common or Mutable Cross.

It is interesting to note that each of these three signs of death is to be found in a different cross:

1. Aries . . . . . .The cardinal cross
2. Scorpio . . . . .The fixed cross
3. Pisces . . . . . .The mutable cross

It is the influence of these three which brings about the *[97]* "three needed and determined deaths" in the life of the human being. I am here referring to the signs, independently of their planetary rulers. There is something in the energy which pours in through these signs which pre-determines a

crystallising process and the eventual destruction of some type of form control. The *Old Commentary* expresses these ideas in the following terms:

> "The fire blazed forth and through that fire I died to life and so was born to death. And then again I died to form (Aries).
>
> The heat of earth, the fiery temper of the mother, destroyed the form, released the soul and so the lesser self was killed (Scorpio).
>
> The waters drowned the man. The fish was made to disappear. It then appeared again only to die or else to die and bring salvation" (Pisces).

Thus there are symbolically the death through fire, the death through earth and the death through water—burning, suffocation and drowning—but, in this world cycle, the death through air is not either known or understood. There are not therefore four deaths, as the goal of our system during manifestation is "initiation or release into the air," so that the bird of life out of time and space can fly free. The concept which the Law of Correspondence brings of the final death is covered by the words liberation, relinquishment and final initiation, and means little to humanity, for it concerns the planetary Logos and His life cycle. The three deaths which do overtake man, the individual and the human family as a whole, release the soul into three great planetary centres:

1. The death by drowning or by water in Pisces releases man again into that great centre which we call Humanity, *[98]* and there experience is gained. Herein lies the mystery of the fish-goddesses of this sign "who spawn their young again and yet again."
2. The death by suffocation in Scorpio releases man into the planetary centre which we call the Hierarchy.
3. The death by fire or burning in Aries releases man into another centre to which we give the name Shamballa.

There is much to work out, is there not, in these ideas which I offer to you as suggestive considerations and as hints related to the Science of Triangles, which is the esoteric basis of astrology, just as the doctrine of the trinity

(microcosmic and macrocosmic) is the esoteric basis of occultism. Death is, therefore, of three kinds. This Science of Divine Dying underlies the well-known phrase "the Lamb slain from the foundation of the world," and when the relationship between Aries, Scorpio and Pisces is properly understood (as the linking and merging of the three crosses) a new light will be thrown upon all subsidiary sciences—exoteric and esoteric. The teaching in *The Secret Doctrine* about the reincarnating monads who are called the divine Sacrifices, Lords of Knowledge, Will and Sacrifice, will be clarified. These monads, who are ourselves, are Lords of Persevering Ceaseless Devotion — devotion even unto death.

It is interesting here to note also that through the ruling planet, Mars, the average man born in this sign is related to Scorpio, and thus the Cardinal Cross is related to the Fixed Cross. Points of crisis can thus be noted when the horoscope is considered from this angle. At the same time, Aries is related to birth, through Mercury who rules Aries esoterically, and also Virgo, of which Mercury is the exoteric ruler. Through Uranus also, Aries is related to Aquarius, *[99]* the sign of world service, leading to death and liberation in Pisces. Uranus is the planet through which zodiacal energy flows, in connection with the Creative Hierarchies upon our planet, from one of the stars of the Great Bear. It is these relationships with which esoteric astrology deals, and from them the universal can be grasped and the particular understood. The human being in his eventual recognised group relationships is of more importance than appears in his individual life, which the orthodox horoscope seeks to elucidate. It only determines his little destiny and unimportant fate. Esoteric astrology indicates his group usefulness and the scope of his potential consciousness.

I would remind you here that frequently when the ruler of a sign is given as the Sun or the Moon I shall speak of one of the hidden planets, Uranus or Vulcan. These are interchangeable in their use and it is difficult to tell to which the esoteric planet refers unless you have been told. Hence my above reference to Uranus.

In connection with Aries, which expresses or is the agent primarily of the first Ray of Will or Power, the ray of the destroyer, it should be stated that first ray energy comes from the divine Prototype in the Great Bear, that it becomes transmuted into the force and activity of the planetary Logos of the first ray, and works out as His triple activity under the guidance of the three ruling planets—Mars, Mercury and Uranus.

Mars embodies sixth ray force which leads to idealism, destructive fanaticism frequently, struggle, strife, war, effort and evolution. God's idea in Aries becomes the concrete plan in Capricorn whether that objective is the full flower of the planetary life in all its forms, the ambition of a personality working out its own ideas and ambitious worldly projects or the spiritual aspiration (worldly ambition *[100]* transmuted into its higher aspect) of the initiate, who seeks to work out God's plans and make them his own. In every case, Mars leads to the battle ground of Scorpio.

Mercury , embodying the energy of the fourth ray, eventually carries the man around the wheel of life and through the medium of conflict enables him to achieve harmony. Mercury illumines the mind and mediates between the soul and the personality, being the Messenger of the Gods. This mediatorship, in the first instance, produces an inevitable opposition between the pairs of opposites and a long drawn out conflict. This conflict finally works out into victory and the dispelling of illusion through the illumination of the lower mind. Mercury and the Sun are *one* , we are frequently told in the occult literature. The Sun is the symbol of the Son of God, Who is the mediator between Father-Spirit and Mother-Matter. Mercury, therefore, leads Aries to Virgo (again speaking symbolically) where the idea or Word of God begins to take form, and consequently the latent life in Aries comes to the “crisis of the birth hour,” prior to the birth of the Christ, cosmically considered, though the birth of the individual Christ takes place in Capricorn, at the close of the needed gestation period.

Uranus embodies the energy of the seventh ray and its work is analogous to that of Mercury, for the seventh ray is the ray which relates spirit and matter and brings together electric fire and fire by friction, thus producing

manifestation. Uranus leads the soul to the burning ground during the final stages of the Path, when the fire of Aries and the fires engendered through the potency of Uranus produce the flaming heat of the final burning ground. Through this burning ground, the initiate has finally to pass. Uranus rules the occult Way and is, in an esoteric sense, connected with the Hierophant of the Mysteries of Initiation.

[101] Therefore, we have in relation to Aries and the life of the soul, which there comes into subjective manifestation, certain related signs wherein the soul, in objective manifestation, passes through peculiar and definite crises:

1. The crises of the battle field, leading to the culminating battle in Scorpio and the liberation into life in Capricorn, the place of the higher initiations, after the reversal of the wheel.
2. The crisis of the birth place in Virgo, brought about through the activity of Mercury, leading through Leo to the birth of the Christ in Capricorn. The self-conscious individual in Leo becomes the Christ-conscious Initiate in Capricorn.
3. The crisis of the burning ground, which is brought about through the activity of Uranus. This is entered through the free choice of the initiate who makes his choice in Libra, the point of balance where—usually—the moment for the reversal of the wheel takes place. There the man has to decide whether to proceed as usual and according to custom or, reversing the wheel, to pass through the burning ground to liberation. Libra is the polar opposite to Aries and therefore closely related.

You will note that the rays which are related to or expressing themselves through Aries are curiously balanced, Rays 1 and 7 are the highest and the lowest, and therefore demand a point of balance upon the wheel which is provided in Libra. Rays 6 and 4 bring to this balancing process the energy of the second ray, the major building ray which enables the man to build anew and provide himself with a spiritual body of manifestation.

I would also call your attention to the fact that through Uranus, Aries is related to Aquarius. The vague beginnings *[102]* in Aries, the faint emergence of the latent embodied ideas have—after the turning of the wheel in two directions—brought release in Capricorn and produced the world server in Aquarius, who voluntarily stays upon the great wheel (using the Cardinal Cross as his conditioning signs) and thus staying within the sphere of influence in order to help humanity to find liberation from the Fixed Cross.

In the sweep of the zodiac there are four signs which are signs of birth, of beginning and of renewed cyclic realisation.

1. *Aries* , the "birthplace of divine Ideas," whether these ideas are souls brought into incarnation and controlled by Mars until they reach the point of reorientation and become sensitive to the influence of Mercury, or whether they are the birth of the ideas of God in the form of the hierarchical plans to which the initiate becomes sensitive.
2. *Cancer* , the "birthplace into the life of form," the door into physical incarnation. This is the sign in which humanity, as a whole integrated unit, is born, the scene of the emergence of the fourth kingdom in nature. Humanity has "emerged from rock and water and brings its habitation with it" (as the *Old Commentary* expresses it) and mass instinctual consciousness comes into being. Note that phrase.
3. *Leo* , the "birthplace of the individual," the coming into form of individual self-conscious man who emerges out of the mass and herd in Cancer, substituting, for instinctual consciousness, self-awareness and a sense of responsibility of an individual kind.
4. *Capricorn* , the "birthplace of the Christ," the place of the "second birth" and the scene for the emergence of *[103]* the fifth kingdom in nature when the right time comes. In this sign, the initiate comes into a spiritual awareness which demonstrates later in Aquarius and in Pisces as man, the world worker, and man, the world saviour—both of them with a universal mission.

It is from hints such as these that the astrologer of the future will determine the type of horoscope which should be cast. Two questions will then arise, requiring reasoned answers:

1. Is the subject *a personality* , progressing around and around the wheel, perfecting self-consciousness and developing a rounded out personality through experience and the working of the Law of Karma, subject to the Great Illusion and arriving eventually at the height of personality ambition in Capricorn?
2. Or, is this person beginning to manifest *as a soul* , pouring light through dense fogs of illusion, and preparing for the major tests in Scorpio, to be followed by initiation in Capricorn?

Subsidiary questions would, for instance be: For which death is the man preparing? Is there an imminent crisis at hand which indicates a birth into some new state of consciousness? The crucial question, however, to be determined in every case, is the direction in which the man is progressing around the wheel of life. The orthodox horoscope concerns the personality life and the form is bound upon the "wheel of life as it turns from right to left" (from Aries to Taurus via Pisces). But the soul is bound to the wheel as it turns from left to right, going from Aries to Pisces, via Taurus. It is this antagonistic movement of the wheel "turning upon itself" (as it is expressed in the Bible) *[104]* which leads to the conflict carried on in the individual life, in the life of humanity and in the life of the planet. In the early stages of evolution and upon the Mutable Cross, the consciousness is entirely identified with life in form and with the life of self-consciousness, self-preservation and self-enrichment. Then comes an interlude wherein the consciousness begins to shift into that of the group and becomes identified with the soul and with soul purpose. The experience of the Fixed Cross covers this period. It might here be noted that the experience of the three crosses has a Masonic significance and can be connected with the Blue Lodge:

1. The Common Cross . . . The E .·. A .·. Degree

2. The Fixed Cross . . . . . The F .·. C .·. Degree

3. The Cardinal Cross . . . . The M .·. M .·. Degree

Much will come to light in Masonry when its astrological implications are studied and understood. Much also will be revealed anent individual life and purpose when the fate of certain planets (when in the various zodiacal signs) is properly investigated and grasped and their symbolic significances interpreted. For instance, it is well known theoretically and mathematically that,

1. The Sun is exalted in Aries. Here the Sun stands for the life of the spirit which comes to full expression as the result of the great evolutionary process, initiated in Aries. The life of God which in this sign is "swung into activity" eventually achieves consummation. Latency becomes potency and midnight merges into midday. God, the Father, rules.
2. The power of Venus is lessened in this sign. It is a detrimental sign to Venus. The reason for this is that when the Sun is exalted and blazes forth in all its glory, *[105]* the other lesser luminaries fade out. Just as the personality is lost sight of in the light of the soul, the solar Angel, so the soul itself disappears and its power and radiance fade out when the Presence, which it has hitherto veiled, appears and dominates the scene at the end of the greater world cycle. We are told that the incarnating Minds, human beings, the solar Angels, came originally from Venus, but they in turn give place to the monad, the One. Mind gives place to intuition and reason to pure perception.
3. Saturn "falls" in Aries. This has two meanings, for this is a dual sign. First: Saturn is the Lord of Karma, the imposer of retribution and the one who demands full payment of all debts and who therefore condemns us to the struggle for existence, both from the form side and from the soul side. Saturn, therefore, "fell" when man fell into generation. He "followed the sons of men down into their low place." Second: Saturn's power is completely ended and his work accomplished when man (the spiritual man) has freed himself from

Karma and from the power of the two Crosses—the Common and the Fixed. Esoterically, Saturn cannot follow man on to the Cardinal Cross.

There is much that could be elaborated along this line but the above will give a hint as to the esoteric significance of these three happenings within every sign. They can also indicate much concerning the man whose horoscope is under consideration.

The decanates can also be dealt with in two ways, according to the direction in which man is travelling upon the wheel and therefore entering the sign, speaking in symbols. *[106]* If he enters Aries when on the Common Cross he will come under the influence of Mars, the Sun and Jupiter, according to Sepharial. This means conflict, revelation and the successful satisfaction of desire and ambition as the aeons pass away. When he reorients himself and mounts the Fixed Cross, he comes under the influence of Jupiter, the Sun and Mars, for the initiate and the disciple culminates his career in any of the signs with a final and dominant struggle and fight. I would remark here that Alan Leo had a glimpse of the inner significance of the decanates when he assigned Mars, the Sun and Venus to the three decanates. He touched the truth of the inner subjective reversal upon the wheel which brings in other energies and influences when he substituted Venus for Jupiter. Mind and heart must be coordinated and brought into play when the great reversal takes place.

We have seen that Aries is the sign of beginnings—the beginning of the creative process, the first step of the soul (the microcosm of the already initiated Macrocosm) towards incarnation, the beginning of recurring and constant cycles of experience, the beginning of the period wherein the soul changes its direction, its purpose and its method, and finally enters upon that definitely defined process which we call spiritual regeneration and initiation. There are four words of vital importance upon which we shall ring the changes, as we study the path of evolution, or the progress of the soul around the great wheel, both as a personality and as a disciple, headed towards the final liberating process. These four words express the subjective

impulses and motives and, in reality, introduce four different cycles of progress upon the Path in its various stages of individualisation to initiation. They are: *[107]*

1. *Re-creation* in which the influence of Cancer, combined with that of Aries, produces the pull into incarnation upon the physical plane.
2. *Regeneration* in which the growing influence of the Fixed Cross, playing upon the Mutable Cross, produces those interior changes which eventually lead to
3. *Reorientation* or the great cycle of repolarisation which takes place through the influence of Libra (the Cardinal Cross) and the "swerving of the Bull in mid-career," as it is called in the ancient books. This process of reorientation leads to a passage around the wheel in which, steadily and persistently, the inner subjective man comes into outer manifested expression and the personality recedes into the background. Finally, there come twelve lives wherein the final stage of
4. *Renunciation* is experienced and the disciple or initiate renounces all for the love of humanity and its service, and lays himself upon the altar of sacrifice. He achieves, as a result, the final liberation.

This liberation is, in reality, twelve-fold in nature, for liberation, victory and triumph have to be experienced in every sign, just as captivity, defeat and failure have been experienced in all the signs of the zodiac, whilst the man is functioning as a personality. It is these four words and their significance which will underlie all that I have to say to you anent the dual experience upon the great wheel of life. I would ask you to bear this definitely in mind.

Going through the great cycle from Aries to Taurus, the man reenters the sign Aries again under the potent impression of Taurus, which at this stage of development feeds his ardent desire for the many material advantages of physical incarnation and of constant worldly undertakings; thus *[108]* after a period of re-creation, he passes out into incarnation in Pisces and begins again the great round of manifested life, for Pisces is the ocean wherein he

is “the fish,” controlled by the laws of substance or material existence. In the second great stage, he passes from Aries to Taurus, because desire has at last been transmuted into aspiration. After proving his steadfastness to the ideal of the spiritual life in the intervening signs, he passes again into Pisces, from the opposite direction to his usual procedure, having earned the right to mount the Cardinal Cross of the Heavens, the power to take a final planetary initiation and the privilege of passing on to one of the seven paths to which I have made reference in my other books; these eventually give him “the freedom of the seven solar systems,” as it is called in contradistinction to “the freedom of the seven planetary spheres,” which the experience of initiation has guaranteed him, after a process of intensive training in one or other of the planetary schools (according to his ray type) and the path of service chosen.

You will see, therefore, the significance of the two keywords of the sign Aries:

1. “And the Word said: Let form again be sought”

The Man

2. “I come forth and from the plane of mind, I rule”

The Initiate

Experience leads to rulership and in this sign the man who is embodied first ray force develops the power of organisation, of control over forces, particularly over the energy of death, over the power of destruction applied with love, of dominance over multitudes, of cooperation with the plan and the practice of the Will in rightly and correctly guiding and directing planetary affairs.

[109] Before we take up the remaining eleven signs of the zodiac, and in order to give you a clear framework upon which to build the new astrology by means of which you can grasp the dual procedure of the soul around the great wheel, I would point out that what I have given you on Aries will be dealt with also as we consider the other signs. You will find that I have

indicated significances and pointed out some of the truths which can be found in connection with:

1. *The keynote of the signs* . These express the underlying effect upon the man as he progresses in one of two directions.
2. *The Nature of the Cross* upon which the man is crucified at any one time.
3. *The influence of the planetary Rulers* —orthodox or esoteric.
4. *The Rays* which primarily express themselves through a particular sign; the clue to which sign it may be is found in the orthodox planetary ruler where the personality ray is concerned and the esoteric planetary ruler where the soul is concerned.
5. *The Qualities* of the sign and of the man who has come forth in a particular sign.
6. *The interplay between a sign and its polar opposite.*
7. *The planets which are exalted* , in *detriment* , or which *fall* in any particular sign, for a study of these will indicate the three phases of the Path—with its involutionary cycle of becoming increasingly involved in matter, or life upon the *Mutable Cross* , the interlude of readjustment or struggle for liberation which leads to the mounting of the *Fixed Cross* , and the period of liberation with the final mounting of the *Cardinal Cross* . *[110]*
8. *The significance of the key words* for the modes of progress through the signs.
9. *The underlying theme* of any specific zodiacal sign, covered by the ideas of re-creation, regeneration, reorientation and renunciation.

Before taking up these matters in connection with Pisces, there are one or two points upon which I would like to touch. I have to take up certain problems as they may arise in the consciousness of the enquirers and the students, because it is impossible to handle them all at once in the introductory remarks. The confusion would then be well nigh insuperable in the mind of the enquirer. Little by little, we will deal with the various

debatable points, and if you will have patience and hold back partisan conclusions, the picture of the new astrology will begin to emerge more clearly in your minds. At present, the readjustment of your ideas leads to inevitable temporary bewilderment.

One of the questions which normally arises might be expressed as follows, and was so expressed by an interested astrological student. It involved the following inquiry: Granted the inevitability of a man eventually reversing the mode of his passage through the twelve signs, at what time and in which sign does the Sun reverse? At what point in the swing of the zodiac can this reversal in the Sun itself be seen taking place?

Unless you have some grasp of the nature of the great illusion of the constitution of the Sun, it will be hard for you to understand the significance of my reply. The sun to which you are referring is the physical Sun and its apparent path in the heavens. This "appearance" will not outwardly change and—here is the statement of importance—the real Sun under which our planetary life will eventually function *[111]* and to which response will be made is the Heart of the Sun. When that is controlling, the spiritual man will then live a dual life simultaneously (which is ever the problem of the man who is illumined by the soul as well as by the light of day) and this dual life will consist of our apparent experience and situations and our inner spiritual soul awareness. The personality will still respond to influences coming to it from the physical Sun but the motivated life activity and the subjective experience of the inner man will be conditioned by energies coming to him from the "Heart of the Sun." I would here recall to your minds the teaching of the Ageless Wisdom as given in *The Secret Doctrine* and elaborated by me in my later books, that the Sun has to be discovered and known in its triple nature which is threefold as is the Trinity. The tabulation below may serve to make this idea somewhat clearer:

1. Physical Sun	Form . . . . Personality. .	Influencing Mutable Cross.
2. Heart of the Sun	Soul Consciousness. . . .	Influencing Fixed Cross.
3. Central spiritual Sun .	Life	Influencing Cardinal Cross.

By the word “influencing” I here refer to the energies pouring from these three aspects of the Sun through the three Crosses to our planet. Ponder on this and remember also that our Sun is travelling through space (carrying our solar system along in its sphere of influence) around our own central and conditioning star which it has been rightly presumed exists in the constellation Taurus, the Bull, being found in the Pleiades. At the same time it appears, from the standpoint of our planet, to be passing through the twelve signs of the zodiac; this is a symbol macrocosmically considered, of the dramatic centralised point of view of the individual human being, the microcosm. It is interesting to *[112]* compare the symbolism and the underlying truth connected with the lesser and the greater zodiacs and with their twelve month and their 25,000 year cycles. They bear out much that I have given you anent the soul, influenced by the esoteric planets eventually, and the personality, influenced by the orthodox planets. The greater zodiac is symbolic of the soul and the lesser of the personality. In the personality cycle, the lesser zodiac conditions the personality career and the twelve planetary houses are of dominant importance. Later the influence of the twelve signs supersedes the influence of the planets.

I would like also to emphasise—perhaps unnecessarily—that Sirius, the Great Bear and the Pleiades work through the medium of the twelve constellations, pouring their influences through nine of them in particular, but that these major constellations are not part of the zodiac with which we are concerned. They, with the seven solar systems of which ours is one, are the ten constellations connected with a still greater zodiac which is not conditioned by the numerical significance of the number twelve. Hence ten is regarded as the number of perfection. There is confusion in the minds of some of the less learned students (astrologically considered) on this point.

It is rather difficult for you also to grasp that the involutionary process for all the kingdoms of nature is related to the passage of the soul (this time the anima mundi or world soul) from Aries to Pisces, via Taurus and not vice versa. The anima mundi on the involutionary arc proceeds this way and not as the personality proceeds. The anima mundi passes to Pisces at the close

of every great cycle and not to Taurus. It emerges into outer manifestation in Cancer, the sign of mass or group life, of mass or *[113]* group activity; its diffused consciousness has not yet been individualised as has the consciousness of man. When the world soul after having progressed around the Great Wheel, reached Cancer and the time came for the fourth Creative Hierarchy to manifest through the fourth kingdom in nature, a reversal took place and then proceeded as now. It should be remembered with emphatic care that it is only man, individualised man whose progress we are studying, plus his reactions to zodiacal and planetary influences; we are dealing with his reactions, mental and emotional, to the great illusion and to spiritual reality as these two work in his life, objective and subjective. We have, in the larger issue, to consider the influence of the zodiac and the planets upon:

1. *The spirit of the Earth* , the embodiment of the physical planet and the sum total of the form life in all the kingdoms of nature. These are the expression of the anima mundi or of the world soul.
2. *Humanity* , the individualised and finally initiated man. This is the embodiment of the human soul or ego, a differentiation of the world soul, which expresses itself as a personality (a correspondence to the spirit of the planet) and finally as a spiritual soul (a correspondence to the planetary Logos).
3. The *Lord of the Planet* , one of the great Lives or Sons of God, at present regarded as “an imperfect God” as far as our planet is concerned and yet, from the angle of humanity, perfect indeed.

The above triple division expresses the three major aspects of the ancient and esoteric science of astrology and its three divisions as the Hierarchy today studies them. Humanity, *[114]* having lost the consciousness which permits contact with the spirit of the planet (sub-human consciousness, and which was the basis of animism) and having not yet developed the consciousness which permits him to enter into the Life and Mind of the planetary Logos, has dealt only with the second division and that in its lowest aspect.

Two other points might here be touched upon, and for their understanding you will have to accept my statements as temporary hypotheses at least, for you are in no position to know them as truth for yourselves. Exoteric astrology has said and it is widely accepted that Vulcan, Uranus, Pluto and Neptune do not govern signs but only have affinity with them. I am touching upon this here because we are going to consider the planet Pluto in relation to Pisces. This affinity has only stated a partial truth and is only temporarily true from the standpoint of the modern astrologer. Their existence has only been inferred or discovered within the last two or three centuries though it has always been known to the Hierarchy. I have indicated to you the signs of which they are the rulers and the astrology of the future will accept my statement and work with these planets. Much earlier in human history, they had to accept the fact of Mars and Mercury as rulers of zodiacal signs in a hypothetical manner, and then start to prove the accuracy of the hypothesis. Ancient astrology was obviously incomplete but until man became patently responsive to the influences which come to him from Uranus or Pluto, for instance, which affect the soul life far more than they do the personality life, they remained undiscovered except by trained esotericists. Today, humanity is rapidly responding to the higher spiritual influences and, therefore, we can look for the discovery of increasingly subtle forces.

PISCES, THE FISHES

[115] This sign is also dual. In Aries we have the duality which is attached to the bringing together of spirit and matter in the great creative activity of manifestation at the beginning of the evolutionary cycle, whilst in Pisces we have the fusion or blending of soul and form as far as man is concerned, producing the manifestation of the Incarnated Christ, the perfected individual soul, the completed manifestation of the microcosm. Thus the greater and the lesser polar opposites—the human being and God, the microcosm and the Macrocosm—are brought to their destined expression and manifestation. Until man is nearing the goal, these words mean but little though a study of the sign Pisces in the two ways intended may reveal much that is significant and suggestive. The goal of Deity, the emergence of God's

plan and the nature of His eternal purpose is for us only a subject of interested speculation. There is a possibility that this plan and purpose may be vastly different to our surmise which is based upon our formulation of a Deity who is the product of our mental processes and of devoted idealism (two of the three aspects of the personality nature), and the attempt to interpret His infinite purposes in terms of our own finiteness. Let us always remember this. The mechanism for divine perception has not yet been developed in the human family on any large scale and is only achieving some measure of usefulness in the initiate of the third degree.

This duality of Pisces must be studied in relation to its *three keynotes* which are

1. Bondage or captivity.
2. Renunciation or detachment.
3. Sacrifice and death.

[116] In the first cycle of experience upon the wheel, the soul itself is in captivity to substance; it has come down into the prison house of matter and linked itself to form. Hence the symbol of Pisces, of the two fishes linked together by a band. One fish stands for the soul and the other for the personality or form nature, and between them is to be found the "thread or sutratma," the silver cord which keeps them bound to each other throughout the cycle of manifested life. Later on, upon the reversed wheel, the personality is brought into captivity by the soul, but for long aeons the situation is reversed and the soul is the prisoner of the personality. This dual bondage is brought to an end by what is called the final death, when the complete release of the life aspect from the life of form takes place. It should be borne in mind also that the soul itself is of the nature of form from the standpoint of the Monad, though it is a form far subtler than any that we know in the three worlds of human evolution. There is also a dual renunciation referred to in these key words, for first of all the soul renounces the life and light of the Monad, its source (symbolized by the words "the Father's home"), and descends into the ocean of matter; then, reversing itself, the soul renounces the life of form, the personality centre. The soul

detaches itself (in consciousness) from the Monad, the One, and functions from its own centre, making its own new and material attachments. Then, upon the reversal of the wheel, it proceeds to detach itself from the personality and re-attach itself in consciousness to the One Who sent it forth. Such is the climaxing story of Pisces. The Lords of Will and Sacrifice come down into manifestation, sacrificing their high position and opportunities upon the higher planes of manifestation in order to redeem matter and raise the lives by which it is informed (the lower Creative Hierarchies) to the *[117]* status of Themselves in so far as They constitute the fourth Creative Hierarchy. This is the subjective purpose, underlying the sacrifice of these divine Lives Who are ourselves essentially, Who are qualified by knowledge, love and will, and animated by ceaseless persevering devotion. They seek to bring about the death of the form in its occult significance and the consequent release of the indwelling lives into a higher state of consciousness. Of this process, all the world Saviours—past, present and to come—are the manifested symbols and the eternal guarantees. It is in such recognitions as these that the mainspring to the life of service must be sought. People born in this sign are frequently to be found serving the race and ministering to its needs upon some level of consciousness. Thus they are prepared for the final sacrifice in Pisces which "absorbs them back into their originating Motive," as the *Old Commentary* expresses it. It is for this reason that the life of service and the directed intention to serve constitute a scientific mode of achieving release. In Aquarius, the sign of world service, the lesson is finally learned which produces the world Saviour in Pisces. Hence my constant emphasis upon service.

When the individual man enters upon his cycle of incarnations, and emerges in the sign Cancer, which is found in the Cardinal Cross, he metaphorically mounts the Mutable Cross and his long term of imprisonment in form begins and the lessons of servitude must be learned. He goes on learning until he has transformed servitude into service. He alternates between the pairs of opposites, both from the astral, emotional angle and from the point of view of the four arms of the Mutable Cross. The fluid, sensitive temperament in

Pisces—mediumistic and psychically polarised—must be stabilised in Virgo, in which sign mental *[118]* introspection and critical analysis become possible and serve to arrest the fluidity of Pisces. These two signs balance each other. We might study the dual process taking place upon the wheel through the medium of the Mutable Cross of which Pisces forms a part in the following manner:

1. Pisces—Here the beginner upon the way of life starts with a material receptivity which will enable him to respond to all contacts in the cycle of manifestation. He is, at this stage, negative, fluid and endowed with an instinctual consciousness which contains within itself the potentiality of the intuition. But the seed of the intuition is dormant. The mind which is the instrument of reception from the intuition is, at this stage, unawakened.
2. Sagittarius—Here the ordinary man begins to demonstrate a tendency to become more focussed and the fluidity and negativity of Pisces become concentrated upon the attainment of that which is desired. The man demonstrates one-pointed selfish instincts and though he may be, for instance, friendly and kind, it is through a desire for popularity. This is a good expression of the individual Sagittarian subject and shows also the tendency of the soul to turn all evil eventually into good. The lessons of life are being learned and experiment is going on.
3. Virgo—In Virgo, the man who was fluid in Pisces and emotionally selfish and full of desire in Sagittarius, begins to focus still more intently and to reason and think. The latent soul is becoming interiorly active; a germination process is proceeding; the hidden man is making his presence felt. The intellect is awakening *[119]* and instinct—after passing through the emotional stage—is being transmuted into intellect.
4. Gemini—In the undeveloped man or the average man, the experiences undergone on three arms of the Mutable Cross have brought him to the stage where the “dream of life” can be changed into the

> recognition of the reality, and the Great Illusion can be seen as undesirable and untrue. The sense of duality is, at this stage, instinctual but becoming increasingly real and steadily more complex. The man begins to dream of stability, of ordered changes and of union with that which he senses to be the most real part of himself. The mystical vision emerges into his consciousness and he becomes aware of the higher self through the first faint flickerings of the intuition.

The experience upon the Mutable Cross lasts a long time, and carries the man always back again and again into the sphere of influence of Aries which, through the ruling activity of the first ray, both strengthens the will of the man (no matter what his ray) and ends cycle after cycle with the "word of destruction." Again and again, he enters into the sign Pisces and finds his way around the great wheel until the experience of change and of mutability and the establishing of the transmutation process carry his consciousness from the instinctual and intellectual stages to the faint beginnings of the intuitive processes in Gemini. Then comes a great process of polarisation and a moment of transference, after which the influence of the Fixed Cross causes reversal and the lessons gained upon the Mutable Cross have to be worked out and the effects demonstrated upon the Fixed Cross. It must not be thought that, in the early *[120]* stages of unfoldment, experience is gained only through the Mutable Cross. The man lives in and experiences in all the signs, but the influences pouring through the Mutable Cross have a more potent effect upon him than those pouring in the early stages through the Fixed Cross. It is only when the soul is becoming more alive within the form and the man is aware of his duality that the energies of the Fixed Cross supersede in effectiveness those of the Mutable Cross, just as after the third initiation the energies of the Cardinal Cross begin to control the man and are of more insistent incentive than those of the other two crosses.

When the soul is, therefore, becoming more active, the effect of the Fixed Cross will be seen working out in the four signs along with the effects of forces of the Mutable Cross for "that which is dominated and relinquished is held firmly and transformed."

Gemini—The man upon the reversing wheel in Gemini becomes increasingly aware of the intuition and increasingly under the influence of "the Brothers who live in the Light," as the Twins are sometimes called. The light of the personality dims and the light of the soul waxes. The fluidity of Pisces and the undeveloped Gemini gives place to the responsiveness of the personality to soul impression and consequent stabilising of the life on the physical plane.

Virgo—The mind, under the influence of Virgo, which has been analytical and critical, changes to that quality of mind which is best described by the words, *illumination* and *revelation* . The Christ to whom the Virgin must eventually give birth is recognised as present in the womb, though not yet born. Life is recognised. The process of the revelation of the Christ consciousness is *[121]* carried intelligently forward and the selfish aspirations and experiments of the undeveloped man give place to the selflessness of the illumined and intuitive disciple.

Sagittarius—This is now the sign of the one-pointed disciple. The life of fluid response to matter becomes that of the focussed response to spirit and preparation for initiation in Capricorn. The arrow of the mind is projected unerringly towards the goal.

Pisces—Here, at the final stage, Pisces stands for the death of the personality and the release of the soul from captivity and its return into the task of the world Saviour. The great achievement is finished and the final death is undergone. "There is no more sea" says the ancient book, which means inevitably the "death of the fishes" and the release of the imprisoned life into new forms or new cycles of the divine Adventure.

This Mutable Cross, of which Pisces is one of the arms, is predominantly the Cross of "repeated incarnations," of varied experiments under the various signs and orthodox rulers, and of those many experiences which lead to successive and continuous expansions of consciousness. It is therefore the cross of the Son of God, the incarnating Christ, though it is, in

relation to this Cross, the Cross of the planetary Christ, just as the Fixed Cross is that of the individual Christ in each human being, and the Cardinal Cross is that of the cosmic Christ. It might here be noted that the Cross with which we are here concerned is that of the mass, and that the consciousness which it exemplifies is that of the instinctual consciousness and its merging into the intellectual consciousness; it is the Cross of the anima mundi and of the human soul before the consciousness of duality is clear in the mind of the man and before transfer is made on to the *[122]* Fixed Cross. It is consequently more closely allied to the Cardinal Cross of the Heavens, for the mass consciousness, which is the significant consciousness of the Mutable Cross, becomes the group consciousness or the synthetic consciousness of divinity, after passing through the interim period or the "vital interlude" of the intense self-consciousness of the man upon the Fixed Cross. This human interlude is in the nature of a cross section in the development of consciousness, but the main emphasis is the unfoldment of the mass consciousness of all the kingdoms in nature into the group consciousness of the three highest kingdoms through the mediatorship of the human kingdom which, through its peculiar and specific type of awareness, can relate the higher and the lower expressions of divinity. It is here and in this connection that the sign Pisces is of much importance, as it is the sign of mediatorship. Mediumship in its true meaning is expressive of the mass consciousness—impressibility, negativity and receptivity. These points will become clearer as we study the signs and their many inter-relations. The thought I wish to convey to you here is that at this stage the influence of Pisces on the involutionary arc, and as the Sun retrogrades through the signs, is felt largely in the anima mundi and in the hidden, incarnated and imprisoned Christ; the germ of the Christ life is psychically impressed, becoming constantly more sensitive to these psychical impressions, swept by desire which ever changes, constantly aware of all impinging contacts, but unable as yet to interpret them correctly, for the mind has not been awakened adequately in Virgo. This hidden Christ is unable to free itself from "contact with the Water." That point is eventually reached and is being reached with great rapidity in the present human stage where another and

major change is deemed desirable and this is the result of the many lesser *[123]* changes. Change is ever needed but the method changes itself from the constant variability and mutability of the Mutable Cross to certain changes of a major kind which are brought about by a more permanent and directed life tendency.

The man at this stage has within him the potencies and the characteristics of the indwelling Christ, but they are not manifesting and are only latent possibilities for he is as yet entirely controlled by his form nature (the prison) and his environment. The hidden powers of the soul are negative and the powers of the form nature are positive and beginning to find increasingly potent expression. The natural spiritual tendencies of man are inhibited (for Pisces is often a sign of inhibition and hindrances) and the natural animal and personality powers—particularly the emotional—are the obvious and visible qualities of the man. A good deal of symbolism connected with the latent Christ and the outer expressive personality can be seen if a study is made of the Biblical story of Jonah and the whale. I have not time to enlarge upon it here, but it is a parable concerned with the Piscean stage of consciousness and the awakening of the Christ consciousness with the consequent dispute which that entails. Jonah stands for the hidden imprisoned Christ, alive to the perils of the situation, and the whale of large size stands for the bondage of incarnation and for the personality.

It is in this dual sign that the imprisoned soul and the personality enter upon that process which will transmute

1. The lower nature into the higher manifestation.
2. The lower psychical powers into the higher spiritual faculties, i.e.
    a. Negativity into positive soul control. *[124]*
    b. Mediumship into mediatorship.
    c. Clairvoyance into spiritual perception.
    d. Clairaudience into mental telepathy and finally inspiration.
    e. Instinct into intellect.
    f. Selfishness into divine selflessness.

g. Acquisitiveness into renunciation.

h. Self-preservation into selfless world service.

i. Self-pity into compassion, sympathy and divine understanding.

3. Spiritual and mental inhibition into soul expression and mental sensitivity.
4. Devotion to the needs of the self into developed devotion and response to the needs of humanity.
5. Attachment to environment and to personality conditions (identification with form) into detachment from form and ability to identify with the soul.

The ordinary low-grade medium is the outstanding example of the worst aspects of Pisces—negativity, impressionability, animal and emotional sensitivity with complete undevelopment of the mental principle. It would be of interest to find out two things scientifically:

1. Whether the majority of the lowest kind of medium (trance mediums in particular) have Pisces dominant in some powerful manner in their charts.
2. Whether those mediums who are becoming more positive and more *self* -controlled and who are beginning to get a glimpse of the higher correspondences in their work—mediatorship and interpretive activity —have not got Virgo appearing somewhere with real potency *[125]* and activity. This might indicate the awakening of the mind, in the first instance, and eventually that there was a shift in the influence controlling them, from the orthodox planetary rulership to that of the more esoteric planets. It might be added that spiritualism and the work of the spiritualistic movement are under the influence of Pisces with Cancer rising, or in some stages with the reverse—Cancer with Pisces rising.

As regards the rays which express themselves through the planetary rulers and which absorb or collaborate with the influences of the sign Pisces and thus influence our planet and humanity, we find a most interesting situation.

Two major rays express themselves through the rulers of Pisces, orthodox and esoteric: The first Ray of Will or Power, focussed through Pluto, and the second Ray of Love-Wisdom. It is the interplay of these dual potencies which:

1. Produces the duality of this sign.
2. Brings about the major problem of Pisces—psychic sensitivity.
3. Causes the lure of the Path, in the first instance the path of evolution and later the lure of the probationary path with the consequence that transference to the Fixed Cross (which is all that we can intelligently comprehend) begins really in Pisces; though impulsed (if I may use such a word) in Aries it begins and ends in Pisces.
4. Precipitates the process of transmutation and eventual escape through death.
5. Unfolds the significance, activity and beauty of death and of the work of the destroyer.

[126] From this it will be apparent how important and powerful is this sign. Through its orthodox ruler, Jupiter, that force is brought to bear which "brings all together" and— in this case—relates the two fishes and binds them together in a functioning relationship. It is the activity consequently of the second ray force which relates soul and form and brings the two together, and this magnetic potency is peculiarly descriptive of the activity of Pisces. From another angle and in a dual sign, this can also be seen working out in Gemini. In Pisces, there is demonstrated the captivity angle of relationship and the two fishes are unable to escape from each other; in Gemini there is also a definite relationship between the two brothers but there is no connecting band, and in that relationship is latent free choice and free determination. In connection with a lesser duality found in every human being, that of head and heart, of mind and love, and of will and wisdom, the work of Jupiter is to develop these two qualities and bring them into synthetic interplay. Eventually there has to be the complete fusion of love and mind before a world saviour can manifest and function efficiently, and this is pre-eminently the final result of the forces of the Mutable Cross, as

they work out the qualities *released by the planets* active in Pisces, Sagittarius, Virgo and Gemini. These planets are:

Orthodox—Jupiter and Mercury.

Esoteric—Pluto. The Earth. The Moon (hiding Vulcan) and Venus.

As you know, Pluto stands for death or the region of death; the Earth stands for the sphere of experience; the Moon or Vulcan stands for the glorification, through purification and detachment, of matter, and Venus stands for the emergence of the love principle through the directing power of the *[127]* mind. Students will find it interesting to work out the implications for themselves. Orthodox astrology assigns only two planets to these four signs, which in itself indicates a definite interplay. Jupiter and its influences indicate that the way of incarnation is the "beneficent" method of evolutionary unfoldment and that the way of love-wisdom (2nd ray) is the way for humanity to go. Mercury indicates that the line of least resistance for humanity is harmony through conflict, for Mercury expresses the fourth ray energy which is buddhic, intuitional and expressive of the Christ, as Mercury and the Sun are one. But the esoteric planets are more explicit in their inferences and man appears, when ready for their influence, to be responsive in a fourfold way which he is not in the earlier stages. They embody the recognitions and the reactions which condition man's consciousness when he is preparing to transfer off the Mutable Cross and mount the Fixed Cross. He comes, therefore,

1. Through Venus—under the power of mind, transmuted into wisdom through the instrumentality of love.
2. Through the Moon—under the bondage of form in order through form experience to achieve release and the "uplift of matter" in Vulcan.
3. Through the Earth—under the influence of planetary experience (which is different to individual experience) in order to transmute his personal consciousness into group awareness.
4. Through Pluto—under the destroying power of death—death of desire, death of the personality and of all which holds him between the pairs

of opposites, in order to achieve the final liberation. Pluto or death never destroys the consciousness aspect.

[128] Six planets, therefore, govern the Mutable Cross as far as humanity is concerned and this in itself is significant, for six is the number of the great work of the period of manifestation, is the number of "the Beast," which is the lower nature as far as man is concerned, and is all that which seeks to destroy the higher life, but also that which can be controlled and directed finally by the soul. The significance of numbers enters into this science of esoteric astrology, and numerology, as it is, *per se* , a branch of esoteric astrology. Love—Mind—Experience—Form—Human Understanding—Death: these are the keynotes of the fourth Creative Hierarchy, the human kingdom and they are embodied in the planetary influences which pour through these planets from their allied signs. Through the activity of these forces which work at this stage through the Mutable Cross, man is brought to a great Crisis of Polarisation and to a point of basic change for which all the earlier and many changes have prepared him.

It is these words also which, from a different angle, govern the processes undergone upon the Path of Discipleship and of Probation. The task of the disciple is to understand their significance in a practical and effective manner and to deal with the energies which these planets release, subordinating them to the energies released by the Fixed Cross upon which he stands, and thus increase their potency through occult combination. It is by achieving intelligent and active response to the energies released and earlier mastered through the experience of the Mutable Cross, and by relating them to the potencies let loose upon him whilst crucified upon the Fixed Cross, that he learns to prepare himself for the twelve great tests in all the twelve signs for which the experience of the two Crosses prepares him.

Pisces governs the feet and hence the whole thought of *[129]* progress, of attaining the goal, and the treading of the Path of Return has been the underlying spiritual revelation of the great cycle through which we are passing; also, in the Piscean Age, the lesser cycle out of which we are at this time moving, it has been the origin of all the teaching given by the world

religions anent the various stages of the Path of Return. Some astrologers hold also that Pisces governs the generative processes. They are essentially correct because once a man is nearing or upon the Path he should become increasingly creative in the higher sense and the physical generative processes should give place esoterically to regeneration and to creation upon the mental plane instead of only upon the physical plane. This higher creative functioning becomes possible under the influence of aspiration and intuition. This begins to take place when the four esoteric rulers supplement the activity of the two orthodox rulers. It is interesting to note that the astrologer, Alan Leo, suggests Neptune as an alternative to Jupiter. He sensed and touched upon a mystery of initiation though he did not realise the magnitude of his discovery. Neptune focusses the influence of Pisces as it concerns humanity *as a whole* and not just the individual man, but this only takes place towards the final stages of the Path of Discipleship. Today humanity is moving rapidly towards the position of the World Disciple, and intuiting this, he suggests Neptune as an alternative to Jupiter.

Esoterically, the reason that Venus is exalted in Pisces is connected with the relation of Pisces to the sign Gemini, of which Venus is the esoteric ruler, and also in relation to the fact that Venus is the Earth's *alter ego* and is closely related to the human kingdom. This subject is too vast and complicated to be elaborated here, but the point should be remembered. The Fishes in Pisces are bound together, as *[130]* we have seen, and this is a symbol of the captivity of the soul in form, prior to the experience upon the Fixed Cross. The Twins in Gemini are symbols of the same basic duality, but the experience of the many changing incarnations has done its work, and the Band (uniting the two fishes) is in process of dissolution, for part of the work of Pluto is to "cut the thread which binds the two opposing lives together." It is the task of Venus to "reunite the severed lives but with no binding thread." Therefore, Venus is exalted in Pisces and at the end of the greater cycle, the Sons of God who are the Sons of Mind are raised up into glory through experience and crucifixion because they have learned to love and truly reason. The influence of Pisces, Gemini and Virgo is eventually fused and blended (symbolically the Cross must always become the line and

then the point). Sagittarius, which is governed esoterically by Mother Earth, produces those conditions whereby the Path itself achieves glorification. Consequently, you have at the end of the age (I refer here to a greater round of the zodiac and to no shorter cycle), the glorification of Venus, of Virgo, the Virgin, and of Mother Earth—two planets and one constellation—and all these are potencies which produce definite changes in the solar system. They represent the three divine potencies of matter and of substance, plus the force of Sagittarius driving them on to a still greater consummation. There is a wide and interesting field of research to be found in the relation of

1. The planet Venus—ruler of the constellation Gemini.
2. The Earth on which we live, called often "Mother Earth."
3. The Fish-goddesses of the sign Pisces.
4. Virgo, the Virgin. *[131]*

Gemini and Sagittarius are connected through their ruling planets (because the Earth is more closely related to Venus than to any other planet) and thus again you have the six potencies which produce release from the bondage of form, entered into in Cancer as far as the mass of humanity is concerned (by this I mean the birth of the human kingdom) and in Pisces as far as the individual is considered.

In pointing out the significance of the above facts, I am not considering the orthodox astrological reasons for the exaltation and the fall of certain planets in certain signs, I am concerned with the effect of the waxing and the waning influence upon the subject, man. Bear this in mind and—at the same time—remember that we are occupied with the Great Illusion which it is the major task of man in this particular world cycle to master and dissipate, and so to inaugurate the reign of the Real. It is the revelation of the Real which is the task all initiates undertake after the final experience of the twelve final tests in the twelve signs. Therefore, when we find that the power of Mercury is lessened in Pisces and that it finally "falls" in that sign, what is the esoteric and spiritual meaning? Simply, that after the stage of initiation in

Capricorn, as the result of the reversal of the wheel *and the consequent experiences* , and after the triumph of Scorpio, the power of the mind lessens steadily till finally (like other aspects of form life in the three worlds) it comes to an end and its meaning and illuminating aspects between soul and physical brain are no longer required. The man, coming definitely into full soul consciousness, requires now no mediator but deals directly himself with his emanating source. Mercury is then met with again under another name, this time as the Sun, mediating between the higher aspects—soul and spirit—for *[132]* Mercury and the Sun are One. Through Mercury, the mind is illumined and relation is established between personality and the soul. As Mercury, the Sun—the mediator—shifts to a still higher plane and is no longer mediator between two different stages in consciousness but between life and consciousness itself; this is a very different matter and effects the higher understanding. This will necessarily be incomprehensible to you at present for it is not a mediatorship between differences but a fusion of what is already related. Are you any the wiser for that statement?

The same symbolic mode of interpretation must govern also our understanding of the three decanates. Both Leo and Sepharial give a list of the decanates and between them there is much resemblance but there is, however, an important difference. Leo approaches the closer to the esoteric interpretation of astrology whilst Sepharial is purely exoteric. According to Sepharial, the three decanates are governed by Saturn—Jupiter—Mars, presenting opportunity to work off karma and to be successful in so doing and indicating the method employed, that of conflict and of war. Leo gives us Jupiter, the Moon and Mars. He indicates, therefore, the success which is incident to proved discipleship and consequent readiness for initiation, the seeing of the vision with which Jupiter rewards the disciple, and the experience which Vulcan confers. Vulcan has been hitherto hidden, but its influence has steadily superseded all lunar control, for the personality or form side of life is lost to sight in the radiance of the Sun, the soul. The light of Vulcan and the light of the Sun are one light and these three—Mercury, Vulcan and the Sun—stand for a synthesis and a radiance which eventually dims the light of Mercury and it “falls” into the background and Vulcan too

becomes invisible and only the Sun remains. We have consequently a *[133]* vision of the Sun, the experience of the personality and effort, which is the mode of attainment governed by Mars.

The keywords of this sign are obvious in their implications. Where the personality is concerned and the wheel rotates in the normal manner for the ordinary average or undeveloped person, the Word is "And the Word said, Go forth into matter." The command of the soul to its instrument during the earlier stages of evolution goes forth and the response comes immediately from the one who "blinds the soul to truth, holding it in durance vile." These words you are amply able to interpret for yourselves and from your own standpoint which is the only standpoint of service to you, indicating to you what lies behind upon the path of evolution, the point upon the Path where you now stand and the immediate step, vision, experience and effort which lie ahead.

In closing what I have to say about the constellation Pisces, I would, at this point, make one practical suggestion which will save students much trouble in the long run. Gather together, as you read, the statements I make anent any particular sign, planet or major constellation. You will then have right under your eye the information needed on any specific point and can study successfully this complicated transitional astrology. And yet, is it any more complicated to the beginner than a textbook on physics or chemistry? I think not. What does complicate the problem is your feeling of doubt and questioning as to the truth and the verifiability of the statements made. Yet the beginner in chemistry has to accept the statements of the expert who has written his textbook, and does so accept them until the time comes when he can verify them himself through experiment. You might in this connection retort by saying that the conclusions presented to him have been tested again and *[134]* again for centuries in many cases and for decades in others, and that there is little real room for questioning. This is equally true of the science of astrology, for its foundations have been tested for millenia of years and have proven correct and its experts are wiser and more synthetic and selfless in their application of the science than are any other group of

scientists. I refer here to the true esoteric astrologers who stand behind the astrological movement in the world today. I would ask you to remember this and to regard yourselves as beginners, leaving conclusions on one side until you have grasped more of the essentials and the theory. For this exoteric astrology may have prepared you, in some cases.

AQUARIUS, THE WATER CARRIER

This constellation is one of supreme importance to our solar system at this time, for it is the sign into which our Sun is rapidly moving and its influence is gaining in momentum and added potency with each vanishing decade. It is, therefore, largely responsible for the changes now being effected in our planetary life in all the kingdoms of nature, and, because it is an air sign, its influence is all pervasive and inter-penetrating. To many types of mind, this influence is intangible and must, therefore, be unable to produce the desired results; yet the fact is that these intangible pervasive results are of far greater potency and are far more extensive in their effects than the more concrete and spectacular happenings. It is not my intention here to deal with these subjective and potent effects. I have indicated much and have hinted at more in my other writings. I am only generalising in this delineation of the subjective significance of the twelve signs, and seeking to give a broad and not detailed picture *[135]* of what I might call the lines of the new astrology, its mode of approach to the more esoteric aspects involved in the soul horoscope. The new astrology will deal with significances and meanings, and not so much with the symbols and the outer happenings such as events and mundane activities.

The keynotes of this sign are three in number and very easy to understand, though when they make their note felt on the reversing wheel, most difficult to demonstrate. They are:

1. The service of the personality, the lower self, which eventually transmutes itself into the service of humanity.
2. Superficial and selfish activity which changes into a deep and active intention to be active on behalf of the Hierarchy.

3. Self-conscious living which changes finally into a sensitive humanitarian awareness.

The quality of these keynotes changes from a petty and superficial nature to one of deep purpose and profound conviction. The low grade and undeveloped Aquarian upon the Mutable Cross manifests through a superficial self-awareness. This matures in Leo and becomes a deep-seated self-consciousness and a profound interest in self and its need and wishes. As the interplay goes on between Leo and Aquarius (for they are polar opposites) there comes a deepening of all qualities and the superficialities disappear until—upon the reversed wheel—the intensive self-consciousness of Leo expands into the group awareness of Aquarius. The individual becomes the universal. Man, alone and separative, becomes mankind in his reactions and awareness and yet, at the same time, preserves his individuality; he is no longer just a human being, individually self-centred *[136]* and separative, but becomes humanity itself, losing his personal identity in the good of the whole yet retaining his spiritual Identity. From self-service, he proceeds to world service and yet is always the individualised Son of God until after the third initiation.

As one studies these twelve signs, it is interesting to trace the relation of consciousness to the preceding sign and to the succeeding sign. It is peculiarly so in connection with the sign Aquarius. The material, earthly quality of Capricorn becomes "dissolved into the air" in Aquarius. The individual "fish" of the other sign becomes eventually the soul, and soul quality emerges, and on the reversed wheel it demonstrates as the pervasiveness of wisdom (Pisces) and the universal love of the truly developed Aquarian. On the wheel as it "rolls onward into illusion," the wheel of the personality, the superficiality and the airy nature of the undeveloped Aquarian deepens gradually into the concrete and rocky material nature of the Capricornian. The average man in Aquarius puts all his wares into the window, and often in the room behind the window there is little to be found. Esoterically, the developed Aquarian puts all he has into

his water pot, storing it there for service and giving it freely on demand to meet a need.

The sign Aquarius is also a dual sign and signifies two vibrations. It is here that its relation to Pisces emerges, for just as Pisces on the wheel of illusion, the Mutable Cross, stands for substance and bondage, in Aquarius, substance and the anima mundi or imprisoned soul begin to work in mutual tolerance, and in the higher Aquarian individual, soul and spirit are expressing themselves through substance. There is consequently an astrological relation between the band of stars in the constellation Pisces, which unites the two fishes, and the quality and nature of Aquarius *[137]* which relates and binds together into one working and synthetic whole. The Aquarian recognises the bond which holds all together subjectively and in truth, whilst in Pisces the energy of relationship constitutes an imprisoning band which confines and holds captive. Think this out. It is an error to consider the margin of contact between two signs in the passage of the Sun to be in the nature of hard and fast frontiers or set boundary lines. Such is not the case. There are no rigid lines of demarcation separating two entirely different areas of experience and consciousness upon the solar path. It only appears to be so and this itself is part of the Great Illusion.

The rulers of Aquarius are of a peculiar interest. They constitute an effective group of planets and bring in the influences of the seventh, second and fourth rays. These are pre-eminently the rays which determine the final stages of man's progress as well as the initial stages, being more potent at the beginning of the involutionary path and the end of the evolutionary path than they are in the middle period. They determine the final stages and happenings of the Path of Initiation. The seventh ray brings into expression upon the physical plane the major pairs of opposites—spirit and matter—and relates them to each other, producing eventually one functioning whole. The second ray gives soul expression and spiritual consciousness and also the power to pour out love and wisdom upon earth whilst the fourth ray indicates the field of service and the mode of attaining the goal. This mode or method is that of conflict and struggle in order to reach harmony and thus

express all truly human characteristics, for the fourth ray and the fourth Creative Hierarchy constitute essentially one expression of truth.

Some astrologers assign Saturn as one of the rulers. *[138]* Alan Leo does so, but I would point out that in this case he is dealing entirely with the progress of the ordinary man upon the wheel of life, and the Saturn which he senses as ruling Aquarius is the Saturnian influence of Capricorn, in which sign Saturn governs in two fields. On the reversed wheel, the Saturnian influence exhausts itself in Capricorn and the man is then free from karma and needs no presentation of opportunity for he stands a free initiate, a true Master Mason and can then proceed with world service undeterred and held back by no thought of self or selfish desire. He comes then under the influence of Uranus, that mysterious and occult planet. His will is focussed and developed by the Uranian influences and he develops into a leader. He brings about desired changes and produces those new conditions which will help the soul of humanity to express itself more freely. Water being the symbol of substance and of material expression plus emotional motivation, Aquarius is consequently dual in its activity, and the third ray expresses itself powerfully through this sign, reaching our planet through Uranus and the Moon which hides or veils Uranus symbolically in this case. There is, therefore, to be found the double influence of Uranus, expressing the quality and bringing in the energies of the seventh ray, in one case, and the third ray in the other. The seventh ray is, in the last analysis, the focussed differentiated energy of Ray One as it expresses the will of the first aspect of divinity on earth through the power to relate and bring into objective manifestation—by an act of the will—both spirit and matter. This it brings about through the activity of Ray Three, expressing itself through humanity and its individual units, though combining with the energy of the three rays which are released through the ruling planets: *[139]*

1. Uranus—Ray Seven—The will to be and to know simultaneously on all planes of manifestation.
2. Jupiter—Ray Two—The fusion of heart and mind, which is the subjective purpose of manifestation. This is brought about through the

third and the seventh ray activity on the exoteric wheel.

3. The Moon—Ray Four—The will to be and to know plus the fusion of heart and mind is the result of the work carried forward in the fourth Creative Hierarchy under the influence of that energy which produces harmony through conflict.

I would here call your attention to the fact that in connection with the Moon, as it is related here to one of the Creative Hierarchies, you have in the Moon itself the exoteric influences of the ordinary mode of procedure upon the wheel of life, and in the planet which it veils and hides (in this case the planet Uranus) you have the esoteric energy which brings this Hierarchy to subjective realisation.

Uranus gives innate spontaneous activity and this produces evolutionary development—both natural and spiritual. It is the urge to better conditions.

Jupiter gives an inherent tendency to fusion which nothing can arrest. The achievement of ultimate synthesis is inevitable, and this Jupiter promotes.

The *Moon* brings about the inclination to create these conditions which lead to the great and critical transformations of instinct into intellect. This the moon brings about, but Uranus causes the great transference in the human consciousness from intellectual perception to intuitive knowledge. Bear in mind that the esoteric forces combine with the forces of the exoteric or orthodox planets and that they do not negate their influence. They only supplement *[140]* and dominate them. The man is thereby enriched and his experience is extended and his consciousness expanded by the new energies, but all the time the effects and conditioning achieved and attained under the old influences are not altered. They have "determined" his nature and fixed his qualities and, therefore, remain persistent and energetic, but the new and deeper influences and potencies are those which in the future upon the Fixed Cross will condition and motivate gradually and steadily all his activities. In the future, instead of speaking of the orthodox planets when dealing with the planetary influences we will speak of the exoteric and the esoteric planets and so bring our vocabulary and definitive words more into line with the

inner teaching. In astrology, we are dealing all the time with the energies which produce movement and subjective and outer activity; we are concerned with the impact of many forces upon the human, the planetary and the systemic expression of life and purpose, and with the resultant effects. When these effects and activities are purely objective (and under that word I place all events and happenings going on in the three worlds of human experience—the physical, astral and mental planes) you have personality demonstration. When they are consciously related to the world of causes and are the result of "right and conscious direction" of the emanating centre, the soul, then the personality forces become subject to the diffusion of the soul energies and the personality or form nature becomes magnetic in a different manner, and so attracts to itself energies of a higher and more dynamic plane to the ones with which the man has been concerned hitherto and which he has learned to control and use; in other cases, the soul energies intensify certain of the personality forces and the effect of the exoteric planets is supplemented by an increasingly steady inflow of the energies *[141]* of the esoteric planets, and these begin to have a dominantly esoteric effect. In Capricorn, for instance, the influence of Saturn is both exoteric and esoteric; in Taurus, Vulcan has both an esoteric and hierarchical effect, whilst in Leo the Sun rules all three—the exoteric, the esoteric and the hierarchical life. This we will study somewhat later in this section and when we come to the consideration of the constellation Leo. Planetary influences are unusually potent in Aquarius during this world cycle because it is, in a peculiar way, a culminating sign for the majority of people who proceed from Aries to Pisces upon the Fixed Cross. A rare few consummate the experience of life upon the three Crosses in the sign Pisces, and so become world saviours. They know then, and only then, the highest aspect of the first ray as it expresses itself through the activity of Death. The bulk, however, of the world initiates climax their experience in Aquarius and become liberated world servers. They turn their backs upon all further progress for themselves in this cycle and on all satisfaction of their own spiritual aspiration and become carriers of the water of life to humanity, joining thus the ranks of the Hierarchy. Those who achieve in Pisces and

make the higher and further grade in their development pass into that centre to which we have given the name of Shamballa, but the bulk of the initiates and disciples remain attached to the second centre, that of the Hierarchy of Service.

Aquarius is pre-eminently a sign of constant movement, of changing activity and recurrent mutations, and the symbol for the sign is expressive of this state of activity. It is, therefore, a sign in which the significance of cycles is mastered and understood by the initiate. The results of the valley experience (to use the well-known language of the mystics of all ages) and of the mountain top with its vision *[142]* and light, are very vividly depicted by the sign. The Aquarian can experience the depths of depression and of self-depreciation or he can know and pass through the exaltation of the soul and the sense of spiritual power which soul control gives, and know them to be the interplay and the action and reaction which are necessary for growth and comprehension. The law of such action and reaction is the law with which he works.

In Leo, a man's centre and point of consciousness is himself; he turns upon himself and revolves entirely upon his own axis and in respect and relation to himself, and is all the time the self-centred individual, consecrating all thought, time and service to his own well being and personal interests. But in Aquarius, the polar opposite of Leo and its sign of consummation, he becomes outgoing; there is no centre or circle of circumscribed influence but only two outgoing lines of energy, pouring from him into the world of men. The self-conscious individual in Leo becomes the conscious server in Aquarius, and this is well expressed for us in the symbols of these two signs. The Aquarian is consecrated to group service and to the welfare of humanity. The average Aquarian upon the Mutable Cross will be, for instance, a faithful employee, the adherent and worker in some firm or business within whose limits all his interests are confined and to whose welfare all he has is consecrated. Upon the Fixed Cross this consecration to others becomes world service.

Aquarius, we are told, governs the blood system and its circulation. By means of the blood, the life force is distributed throughout the entire human body. It is, therefore, symbolic of the task of the liberated Aquarian who dispenses spiritual life throughout the fourth kingdom in nature. The Aquarian influences are felt also as life-giving *[143]* in other forms of planetary life and other kingdoms in nature but with these we will not deal as we are confining our attention to humanity.

Aquarius, as you know, is one of the arms of the Fixed Cross. This Cross is outstandingly the Cross of Discipleship and of the three major initiations in connection with which it might be pointed out that:

1. In Taurus—Desire is transmuted into aspiration, darkness gives place to light and illumination, the eye of the Bull is opened which is the spiritual third eye, or the "single eye" of the New Testament. "If thine eye be single," said the Christ, "thy whole body shall be full of light." This single eye takes the place of the two eyes of the personal self. The attention of the man becomes focussed upon spiritual attainment. He treads the Path of Discipleship.
2. In Leo—The self-centred man becomes eventually the soul in life expression and focussed on the achievement of the spiritual goal of selflessness. In this sign, he undergoes preparation for the first initiation and takes it also in this sign, or under this sign when it is the rising sign, becoming "the Lion who seeks his prey," that is the personality who becomes the captive of the soul.
3. In Scorpio—In this sign, the disciple undergoes those tests which will enable him to take the second initiation and demonstrate that the desire nature is subdued and conquered and that the lower nature is (by being lifted up in the air, i.e. into heaven) capable of reaching the goal for this world period, and that from the earthy foundations of Scorpio the personality can be so tested that it shows fitness for the world service demanded in Aquarius. This is beautifully expressed for us in the *[144]* legend of Hercules, the Sun-God who overcomes the nine-headed Hydra or serpent of desire by being forced to his knees

and from that position of humility lifts up the serpent into the air, and then deliverance comes.

4. In Aquarius—In this sign, the long effort of the soul is consummated and concludes the experience of the disciple upon the Fixed Cross. The man then takes the third initiation and becomes free from personality control, taking the next two initiations upon the Cardinal Cross.

I might here give you the following names for the three crosses taken from the ancient archives and therefore difficult to translate:

1. The Mutable Cross—The Cross of changing and absorbed Experience. This is the place of action and of reaction, of karmic control and of response to impacts leading to the awakening of consciousness to the nature of the goal ahead.
2. The Fixed Cross—The Cross of Transmutation. Desire becomes aspiration, and selfishness is transformed into selflessness.
3. The Cardinal Cross—The Cross of Transcendence. Personality life and form life and planetary life no longer control. The man stands free.

Substance, the ocean of life, water, the symbol of desire and the impulse to incarnate are transmuted into soul light and light substance and the urge to tread consciously the path of return, plus the longing to serve. Desire is developed and focussed in Taurus when the man is upon the Mutable Cross and progressing around the zodiac. It is reoriented and repolarised in Taurus when the man has mounted the *[145]* Fixed Cross and is eventually relinquished in that sign. In the polar opposite of Taurus, Scorpio, the personality is humbled and brought to grips with the soul; in that sign the personality is "occultly killed and then resurrected into air and light," in order to become from that moment the servant of the soul. In Leo, the individual awakens to his own identity, concentrates his purpose, learns the lessons and uses of selfishness (for that is one of the best ways to learn and to discover that it is contrary to the laws of the soul) and is eventually so cornered by the life processes that he becomes aware of the futility of self-

interest. In Aquarius, the man awakens to the beauty of group life, group interest and his individual responsibility towards the group and begins to live his life and to spend himself in the service of humanity.

In connection with the question of consciousness, students would find it illuminating to study the subject along the following lines:

1. Subjective latent consciousness . . . . . In Aries
2. The consciousness of duality . . . . . In Gemini
3. Mass consciousness . . . . . In Cancer
4. Individual self-consciousness . . . . . .In Leo
5. Equilibrised consciousness . . . . . In Libra
6. Group consciousness . . . . . In Aquarius

The distinction between exoteric and esoteric astrology lies in just such recognitions as listed above. Exoteric astrology deals with the characteristics and qualities of the personality and of the form aspects, and also with the events, happenings, circumstances and the conditioning environment which appear in the personal horoscope, indicative of planetary control and not of solar control. Esoteric astrology concerns itself primarily with the unfoldment of consciousness, *[146]* with the impacts which awaken it to the peculiar "gifts" of any particular sign and ray endowment and with the reaction of the man and his consequent enrichment through his response to the influence of a sign, working through the esoteric planets from the angle of humanitarian awareness, of discipleship and of initiation. This deals basically with his experiences from the angle of the three Crosses, which involves first, mutation, then direction, and finally initiation. Increasingly, these three Crosses will take a prominent place in astrological delineation.

We come now to a very interesting point in connection with Aquarius. There is apparently no planet which is either exalted or "falls" in this sign. The only planet affected is the Sun, whose power is lessened. What is the symbolic significance of this? It consists in the relation of Aquarius to Capricorn and of the Fixed Cross to the Cardinal Cross and of the third initiation to those succeeding it, of the point of balance reached between

Pisces and Capricorn, which focus in Aquarius. I am not here considering the orthodox mathematical or astronomical reasons, for they are, in reality, dependent upon the subjective and spiritual reasons, and it is with these that we are concerned. One of the facts which will emerge in our consciousness as we study along these esoteric lines is that all the outer indications do not indicate truth but only point the way to the subjective realities of which the outer facts are but the illusory symbols. Ponder upon this and keep an open mind.

No planet is exalted in Aquarius and no planet falls in this sign because the true Aquarian—after due experience upon the Mutable Cross and the Fixed Cross—has reached a point of balance. He is held by none of the pairs of opposites but uses them both for spiritual ends. He is hindered neither by earth nor water (Capricorn and Pisces); *[147]* he has surmounted the tests of both the processes of incarnation and initiation and so stands free, distributing energy and life, symbolised by the two wavy lines. It is interesting to bear in mind that in the progress of the soul, *as far as humanity is concerned* , one of the four signs of each Cross is of more importance than the others. Each sign of each of the three Crosses is related to one of the four kingdoms in nature and the preponderance of the ray influence pours through the sign to the kingdom under consideration. In connection with humanity, the sign of importance on the three Crosses is as follows:

1. The Mutable Cross . . . . . Pisces
2. The Fixed Cross . . . . . Scorpio
3. The Cardinal Cross . . . . . Capricorn

In Aquarius, the initiate consummates all that has been achieved in Leo through the influence of the Sun, for in Leo there is an almost unique condition where humanity is concerned as the Sun governs all expressions—exoteric, esoteric and hierarchical. It rules the personality, the soul and the fourth Creative Hierarchy. Hence the Sun (the physical Sun) is lessened in its power in Aquarius. The third initiation has been undergone and the light

of the personality has been "put out" or dimmed by the light of the subjective Sun, influencing the soul. There is much to think out here but little more can be directly indicated, as the curious fact of this triple control by a planet constitutes one of the mysteries of initiation. It is tied up with the relation between Leo and Aquarius, for Leo is unusual in having all its ruling influences concentrated through the medium of one planet. Leo indicates the height of achievement of the human soul. We are apt to think that initiation and liberation are the achievement of the human kingdom *[148]* and the attainment of humanity. This is *not* the case. Initiation is an achievement and an attained success of the soul which has at last succeeded in dominating the personality and in manifesting its true nature and character, in spite of the personality and the antagonism of the human being intent upon his own purposes. It is literally the attainment of certain desired objectives, towards which the units of the fifth kingdom in nature have been working for aeons, and expresses the end of the enforced task and sacrifice and planetary service. This achievement reaches its goal at the third initiation and from that time on man, liberated and free, serves from free choice and as a soul, conscious of intent and purpose *upon the physical plane.*

The decanates in Aquarius are governed (according to Alan Leo) by Saturn, Mercury and Venus, and the effect that they will produce upon human affairs and world conditions is already beginning to appear. Saturn is the planet of discipleship and of opportunity; it is exceedingly active today, presenting to the world disciple those difficult situations and crises which will involve free choice, discriminative pioneering, wise response and correct decision, thus bringing about the destruction of that which hinders without the relinquishing of any true values of which humanity may be aware. The individual disciple has always been faced with these conditioning and releasing circumstances, and today humanity itself is in the same position. We stand at the gateway of the new world, of the new age and its new civilizations, ideals and culture.

Saturn, having offered opportunity and proffered us a choice to bring about the needed changes and to destroy that which holds back the free expression of the soul, eventually stands aside in order to let His great Brother, Mercury, spread the light of the soul—intuitive and illuminating—*[149]* upon the situation, to interpret for us, through our own illumined minds, the significance of events and to relate the old and the new, the past and the future through the light of the present.

Hence, the subjective usefulness of the present general trend towards meditation processes which bring about the capacity to be "impressed from on high" (technically understood) and to be illumined by the light of the soul.

When the task of Saturn and of Mercury has been accomplished, then during the third decanate, Venus, which is the union of heart and mind, will usher in the long hoped for era of love-wisdom, of brotherhood and of expressed brotherly relationships. Opportunity— Illumination—Brotherhood: these are the gifts that Shamballa is planning to confer upon mankind during the Aquarian Age, if man will but prepare for them, accept them, and use them. Only the future will make clear man's reaction.

According to other astrologers, the three decanates are governed by Venus, Mercury and the Moon. You can here see the relation of astrology to the normal or to the reversed wheel of life. The Moon which here takes the place of Saturn hides the planet Uranus. In this case Uranus, the occult planet, stands for exoteric science which penetrates into the hidden side of form life, and thus we have the period wherein man is not alert enough or conscious enough to seize upon opportunity and turn it to esoteric or soul ends, but can identify himself with the more advanced aspects of form. The energy which produces opportunity, illumination, and brotherly love as expressed and attained upon the Fixed Cross, demonstrates upon the Mutable or Common Cross as difficulty, the versatile and volatile mind (unstable and dark) and as sex.

This appears clearly in the words spoken to the man *[150]* upon the Mutable Cross as he passes through an Aquarian cycle. The words are: "And the Word said, Let desire in form be ruler," for desire becomes gained knowledge and the knowledge of that which is hidden at any stage upon the path of evolution relates the individual to Uranus. When the man is upon the Fixed Cross, the words come forth: "Water of life am I, poured forth for thirsty men." The implications are so clear that there is no need for me to be more explicit or to elaborate the theme.

We shall next consider Capricorn at some length. These three studies of Pisces, Aquarius and Capricorn will be slightly longer than the succeeding ones as I have been laying the foundation of what I have to say under our fifth point: The Three Crosses. We shall have brought out certain considerations in connection with them that will be of value; Pisces is part of the Mutable Cross, Aquarius of the Fixed Cross, and Capricorn of the Cardinal Cross, and there will, therefore, be no need to repeat in such detail what I have here said when we are dealing with the other signs. These three signs are beginning signs or final signs, according to the state of the wheel of life. They also sum up or initiate the activities of the other nine signs which are fundamentally strictly human signs and synthesise the results of experience upon the three Crosses.

We shall be able now to cover our present thesis anent the philosophical implications of the Great Wheel of the Zodiac far more rapidly, as I can now leave what else remains to be said in connection with the three Crosses until I come to that part of our Section VI. There I shall have much of interest to point out. I have dealt with these three Crosses at some length whilst we were covering these first three signs of the zodiacal wheel as it revolves from Aries, through Pisces, to Taurus. Each of these three is found on *[151]* one of the Crosses and thus in themselves and in their relationship they constitute a complete unit. It is interesting to note how these three signs are either those of commencement (upon the Mutable Cross) or of consummation (upon the Fixed Cross). In the case where they stand for beginning we have:

1. Aries	1st Aspect . . .	Movement outward into incarnation.
.	.	
	latent.	The Will to manifest. Experience upon the Cardinal Cross.
2. Pisces . . .	2nd Aspect . .	Desire for form existence. The Love or desire
.	. .	
	latent.	for material things. Constant mutation. Experience upon the Mutable or Common Cross.
3. Aquarius .	3rd Aspect . .	Consecration to the service of the lower
.	. .	
	latent.	self. Selfishness. Experience upon the Fixed Cross.

When these three signs form the end of the cycle of expression upon the reversed wheel, then you have:

1. Aquarius	3rd Aspect . .	Consecration to the service of the Whole.
. .	. .	
	expressed.	The death or negation of all personality selfishness. Culmination of experience upon the Fixed Cross.
2. Pisces . .	2nd Aspect .	Emergence of a world saviour.
. . .	. . .	
	expressed.	Death of all separative desire and love, even spiritual longing and aspiration. Culmination of experience upon the Mutable Cross.
3. Aries . . .	1st Aspect . .	Appearance of the will to cooperate with
. .	. .	
	expressed.	the Plan. The death of Self-will. Culmination of experience upon the Cardinal Cross.

The same basic mode of considering the three Crosses can be carried out with Gemini, Taurus, Aries or the reverse: Aries, Taurus and Gemini, remembering always that the Mutable Cross governs the wheel in ordinary progress and the Fixed Cross governs it on the reversed progress during discipleship. The Cardinal Cross in reality governs *[152]* both processes but this is only understood when initiation has taken place.

1. Aries—Governs the Path of Discipleship. The Will to return to the Source. Determination to achieve liberation. The emanating cause of the changes upon the Mutable and Fixed Crosses.
2. Taurus—The desire to overcome desire. The longing for liberation. Transmutation of desire into Love.

3. Gemini—The fusion of the opposites; the intelligent work of at-one-ment; synthesis.

Upon the ordinary wheel, these signs bring about:

1. Gemini—Experience of the pairs of opposites. Pronounced and separative duality. The interplay between the Twins: Soul and form natures.
2. Taurus—The refocussing of the lower desires prior to another circling of the Great Wheel in search of personality satisfaction. The Prodigal Son journeys into a far country.
3. Aries—Again the beginning as well as the end.

It should be remembered that Aries is definitely that divine manifestation to which Christ referred when He said "I am Alpha and Omega, the beginning and the end." The significance of this can, however, only be grasped when the experiences of the Mutable Cross and of the Fixed Cross have been transcended and the Cardinal Cross has been consciously mounted after the third initiation. This is the "wheel which turns upon itself and rolls from north to south and then from east to west as it progresses onward and, in one moment of time, this it does." This is a symbolic way of expressing the united activity of all the states of consciousness, achieved upon the first two wheels, and which *[153]* life experience, in many rounds of the zodiac, has brought to the initiate; it means likewise that type of awareness which transcends even that of the Christ Himself and for which He and the Buddha are undergoing preparation. The experience of the Cardinal Cross (concerning as it does cosmic unfoldment) transcends all possible awareness, gained upon the other two Crosses and for which they have prepared the initiate. It might be stated that

1. The Mutable Cross, in due time and when its lessons are assimilated, brings about planetary awareness.
2. The Fixed Cross brings about systemic awareness.
3. The Cardinal Cross brings about cosmic awareness.

CAPRICORN, THE GOAT

This is one of the most difficult signs about which to write, for it, as you know, is the most mysterious sign of all the twelve. It is the sign of the Goat which seeks its sustenance in the most rocky and arid of the world's places and it, therefore, relates man to the mineral kingdom; it is also the sign of the Crocodiles which live half in the water and half on dry land; it is spiritually the sign of the Unicorn which is the "fighting and triumphant creature" of the ancient myths. Under the symbolism of the above creatures, this sign gives us a rather complete picture of man with his feet upon the earth, yet running free and climbing to the heights of worldly ambition or of spiritual aspiration in search of what he realises (at any particular time) to be his major need. As the Goat, he is man, the earthly, human, greedy seeker after the satisfaction of desire, or man, the equally selfish aspirant hunting for the satisfaction of his aspiration. This sign portrays to us man, an ambitious animal in two senses of the word: in the early stage upon *[154]* the Mutable Cross, man, the blend of desire (water) and the animal nature (earth), and upon the reversed wheel, man, the blend of soul and form. It gives us the picture also of the triumphant initiate, the "unicorn of God," the symbol of the unicorn, with its one horn out-thrust like a single spear upon his brow instead of the two horns of the scavenging goat.

It is interesting to study the three signs in which the animals have horns: *Aries* , the downturned horns of the ram, signifying the coming into manifestation, the involutionary cycle and the experience of the Cardinal Cross as it expresses the Will-to-manifest of God. *Taurus* , the up-turned horns of the Bull with the circle below, depicting the push of man, the Bull of God, towards the goal of illumination and the emergence of the soul from bondage with the two horns (duality) protecting the "eye of light" in the centre of the Bull's forehead; this is "the single eye" of the New Testament which makes the "whole body to be full of light." Then *Capricorn* , the Goat, related particularly and closely to Aries, but hiding (as an esoteric blind) the symbolism of the Unicorn in which the two horns and the single

eye are blended and depicted by the long straight horn of the unicorn in the centre of the forehead.

Behind all the above lies the dual mystery of Leo, for Leo is—as far as humanity is concerned—the key or clue to the entire zodiac and around the constellation Leo two great mysteries are found:

1. *The mystery of the Sphinx* , connected with the relation of Leo and Virgo, and tied up with the secret of the solar Angels. This is not the mystery of soul and form, but the mystery of the higher and the lower mind and their relation to each other. *[155]*
2. *The Mystery of the Lion and the Unicorn* . This secret is preserved for us in the ancient nursery rhyme about the "lion and the unicorn going up to town," and contains in a peculiar way the secret of initiation and the "going up" of the human being to the portal of admittance into the Hierarchy as well as the "mystic raising" of which Masonry holds the key. This deals with the emergence of the consciousness of the initiate (white and one-pointed) and the defeat of the king of beasts (the personality) leading to the triumph of group and world consciousness, of selflessness and illumination over self-consciousness and selfishness. In the true rendition of this ancient myth the king of beasts is blinded and killed by the piercing of his eye and heart by the long horn of the unicorn.

The symbol of this sign is indecipherable and intentionally so. It is sometimes called the "signature of God." I must not attempt to interpret it for you, partly because it has never yet been correctly drawn and partly because its correct delineation and the ability of the initiate to depict it produces an inflow of force which would not be desirable, except after due preparation and understanding. It is far more potent than the pentagon and leaves the initiate "unprotected."

In an ancient astrological treatise which has never yet seen the light of day but which will be some day discovered when the right time has arrived, the relation between the horned animals of the zodiac is thus described:

> "The Ram, the Scapegoat and the sacred Goat are Three in One and One in Three. The Ram becomes the second and the second is the third. The Ram that breeds and fertilises all; the Scapegoat, in *[156]* the wilderness, redeems that all; the sacred Goat that merges in the Unicorn and lifts impaled upon his golden horn the vanquished form—in these the mystery lies hid."

It here becomes apparent that three mysteries are hidden in the three horned signs:

1. The mystery of God the Father . . . . . .Creation
2. The mystery of God the Son . . . . . .Redemption
3. The mystery of God the Holy Spirit . . . . .Liberation

It might also be pointed out here that it is the will of the Father aspect, manifesting through Aries, that governs Shamballa; the loving desire of the Son which attracts to the Hierarchy; and the permeating, intelligent activity of the Holy Spirit which animates that centre of divine life which we call humanity. Therefore we have:

Shamballa . . . . . .Hierarchy . . . . . Humanity

Will . . . . . Love . . . . . .Intelligence

Aries . . . . . Taurus . . . . . Capricorn

In both their higher and their lower aspects these signs hold the secret of the "horns of strife and the horn of plenty subjected to and guarded by the horn of life." Again, an ancient proverb runs: "The Ram—when it has become the Scapegoat, has sought illumination as the Bull of God and has climbed the mountain top in the semblance of the Goat—changes its shape into the Unicorn. Great is the hidden key." If the symbolism is carried a little further, it might be stated that:

1. The Ram leads us into the creative life of Earth and into the darkness of matter. This is the blue of midnight. *[157]*

2. The Bull leads into the places of desire in search of "wrathful satisfaction." This is the red of greed and anger, changing eventually into the golden light of illumination.
3. The Goat leads us into arid ways in search of food and water. This is the "need for green," but the Goat is equal also to climbing to the mountain top.

This is the experience of the Mutable Cross in connection with these three signs. Upon the Fixed Cross:

1. Eventually the Ram becomes the Scapegoat and the will of God in love and salvage is demonstrated.
2. The Bull becomes the bestower of light, and the darkness of the earlier cycle is lightened by the Bull.
3. The Goat becomes the Unicorn, and leads to victory. The Crocodile, the Goat and the Unicorn depict three stages of man's unfoldment.

Aries, Taurus, and Capricorn are the great *transformers* under the great creative plan. They are in the nature of catalysts. Each of them opens a door into one of the three divine centres of expression which are the symbols in the body of the planetary Logos of the three higher centres in man: the head, the heart and the throat.

Aries opens the door into Shamballa, when the experience of *Taurus* and *Capricorn* has been undergone.

Taurus opens the door into the Hierarchy when the significance of *Gemini* and *Leo* is understood and the first two initiations can therefore he taken.

Capricorn opens the door into the Hierarchy in a higher aspect when the last three initiations can be undergone and the significance of *Scorpio* and of *Virgo* is understood. *[158]*

In these signs and their relationship upon the Fixed Cross lies hid the mystery of Makara and of the Crocodiles.

The keynotes of this sign are all indicative of a crystallisation process. This concretising faculty of Capricorn can be considered in several ways.

First of all, Capricorn is an earth sign, and in it we have expressed the densest point of concrete materialisation of which the human soul is capable. Man is then "of the earth, earthy" and is what the New Testament calls "the first Adam." In this sense, Capricorn holds in itself the seeds of death and finality—the death which takes place finally and eventually in Pisces. Ponder on this. When crystallisation has reached a certain degree of density and so-called "hardness," it is easily shattered and destroyed and man, born in Capricorn, then brings about his own destruction; this is due to his fundamentally materialistic nature, plus the "blows of fate" which are the enactments of the law of karma. Again and again, a certain measure of concreteness is achieved, only again to undergo destruction, prior to the release of the life and the rebuilding of the form.

Secondly, Capricorn is ever the sign of conclusion, and of this the mountain top is frequently (though not always) the symbol, for it marks the point beyond which further ascent in any particular life cycle is not possible. Capricorn is, therefore, the sign of what has been called esoterically "periodic arresting." Progress becomes impossible under the existing forms, and there has to be the descent into the valley of pain, despair and death before a fresh attempt to scale the heights takes place. The attempt today to climb Mount Everest is amazingly symbolic, and it is being watched with much interest by the Hierarchy, for in this effort we see the attempt of humanity to achieve the top of *[159]* the mountain whose height has hitherto defeated all efforts. But—and this is the matter of moment and of interest—when humanity emerges into the light and relative glory of the new civilisation, they will at the same time conquer this last remaining summit. That which is of the densest materiality and which is the consummation of earthly grandeur will remain—but it will be beneath the feet of humanity.

Thirdly, Capricorn is, as a consequence of all the above, the sign in which is inaugurated a new cycle of effort, whether this effort is in connection with the individual man or with the initiate. Effort, strain, struggle, the fight with

the forces native to the underworld, or the strenuous conditions entailed by the tests of discipleship or initiation—these are distinctive of experience in Capricorn.

In ancient days, as you may perchance have heard, there were only ten signs, and—at that time—Capricorn marked the end of the zodiacal wheel, and not Pisces as is at this time the case. The two signs of Aquarius and Pisces were not incorporated in the signs for the simple and sufficient reason that humanity could not respond to their peculiar influences; the vehicles of contact and the mechanisms for responses were not adequately developed. Originally, there were eight signs; then there were ten and now twelve.

1. In Lemurian days, during the early period of animal man and before humanity appeared on earth, in the interim period of development, eight signs influenced the planet and the kingdoms of nature found upon it. There was no response to the influences of *Leo* and *Virgo* . The mystery of the Sphinx did not exist and these two signs were not then part of the zodiacal wheel. Then individualisation took place and the seed of Christhood *[160]* was planted in man and these two signs began to influence humanity, and gradually that influence was recognised and the zodiac was then known to have ten signs. The Mutable Cross dominated, but it was then the Tau, for Pisces was lacking and only Gemini, Virgo and Sagittarius were evidenced. Aries to Capricorn marked the circle of experience.

2. In Atlantean days, man had become so responsive to the planetary and solar influence that the door of initiation into hierarchical experience was opened and two more signs were added. These two signs were the higher correspondences of Leo and Virgo and were the polar opposites of these two: Aquarius and Pisces. Their influence became active and effective and thus they formed part of the zodiacal wheel because man began to respond to their potencies. It then became possible for the Fixed Cross to function esoterically in the life of humanity, and the first reversals of the wheel in the life of the advanced men of the period took place. It was this reversal which was the true cause of the great contest or battle between the Lords of the Dark Face (as they are called in *The Secret Doctrine*) and the Lords of

Light—a contest which is today persisting. Certain men then reached the stage of discipleship wherein they could consciously mount the Fixed Cross and be prepared for a major initiation. This the Forces of Materiality and of Obstruction (as they are sometimes called) fought and the battle was fought out and conditioned in the sign Scorpio.

3. Today, in Aryan times, a similar conflict upon a higher turn of the spiral is taking place. The reason is that certain world disciples and initiates have reached the point in their unfoldment wherein they are ready to *[161]* mount the Cardinal Cross and take some of the higher initiations. So the conflict is on between humanity (under the control of the Lords of Materiality) and the Hierarchy (under the control of the Forces of Light and Love), and right before our eyes the battle is being waged. The influences of the twelve signs of the zodiac (particularly of seven of the signs) are being engaged, for today men of all types and rays are responsive to their influences and are implicated in some form or another in the affair.

You will note, therefore, that if the concentrated forces of the Cardinal Cross are definitely potent at this time (as they are) the battle is terrific, because,

1. Humanity, as a whole, is in a state of turmoil, prior to a great step forward in self-conscious unfoldment, and in the expression of the sense of responsibility which is the first flower and fruit of self-conscious awareness. This fact is responsible for sweeping into the conflict in a peculiar and pronounced manner, the forces of Cancer (involutionary in nature), of Leo (concerned with individualisation), and of Gemini (expressive of man's essential duality). You find, therefore, today, the activity of the mass consciousness of Cancer which is indicative of the activity of the Cardinal Cross in the involutionary stage; the self-consciousness of man as indicated by Leo, the most human sign of all, and indicative of the Fixed Cross; and Gemini, which gives the sense of the dual nature of man —human and divine—which is the goal of the consciousness of experience upon the Mutable Cross. You consequently have a sign in each of the three Crosses particularly active today in influencing the masses of men everywhere. A

little *[162]* study of world conditions, as far as man is concerned, will prove this.

2. The disciples of the world today and advanced humanity are equally in a state of turmoil. They are being tested and tried, prior to taking a major step forward—in some cases this will be the taking of the first initiation and in others the second. This is brought about by, and brings in, the forces of Taurus, Leo and Scorpio, plus a general pervasive influence coming from Gemini. You have here three signs found in the Fixed Cross and one in the Mutable Cross conditioning and affecting the world disciples, and all of them of terrific importance and potency today, owing to the stage of development and the sensitivity of the disciples and world initiates.

3. The initiates, in their turn, are being subjected to the impact of energies from Scorpio, Capricorn and Pisces—an inflow of force from each of the three Crosses. These three forces enable the initiates to take the third initiation.

It will interest you to note that average humanity is, therefore, subjected to the influences of three major signs at this time and conditioned by potencies coming from each of the three Crosses. These present men with the responsibility of choice, evoking their free will, their trend towards self-determination and their established decision at this time of world crisis. You will note that the world disciples are related to the mass of men through their responsiveness to influences emanating from Gemini, and to each other through Scorpio. This produces in them the capacity to respond to test, to a sense of the vision (through the illumined eye of Taurus) and to use their power of individuality *[163]* through a developed personality and through the potency of Leo. Initiates are brought into relation to the world disciples through the constellation Scorpio, to the hierarchical centre through Capricorn, and to the mass through Pisces, the sign of all world saviours.

Seven constellations are, therefore, predominantly brought into a close combination at the present moment of crisis and are responsible for world affairs as they are found today:

Cancer	*The Cardinal Cross.*	"Both Gates stand wide."
Capricorn . . .		
Taurus	*The Fixed Cross.*	"The Disciples dominate the world."
Leo		
Scorpio		
Gemini	*The Mutable Cross.*	"World salvation is possible today."
Pisces		

The exoteric and the esoteric planetary rulers of Capricorn are the same, and Saturn rules the career of the man in this sign, no matter whether he is on the ordinary or the reversed wheel, or whether he is on the Mutable or the Fixed Cross. When he has taken the third initiation and can consciously mount the Cardinal Cross, he is then released from the ruling of Saturn and comes under the influence of Venus, who is governor or ruler of the Hierarchy which is that of the Crocodiles. A reference to the tabulation heretofore given will show this. It is only when a man is upon the Cardinal Cross that the significance, purpose and potencies of the Creative Hierarchies become clear to *[164]* him and the "doors of entrance" into all of them stand wide open. On the Mutable Cross and on the Fixed Cross we have the so-called green ray, controlling not only the daily life of karmic liability upon the path of evolution, but also controlling the experiences and processes of evolution. The reason for this is that Capricorn is an earth sign and because the *third* and *fifth* rays work pre-eminently through this sign, embodying the third major aspect of divinity, active intelligence plus that of its subsidiary power, the fifth Ray of Mind. These pour through Capricorn to Saturn and to Venus and so reach our planet, the Earth. Saturn is one of the most potent of the four Lords of Karma and forces man to face up to the past, and in the present to prepare for the future. Such is the intention and purpose of karmic opportunity. From certain angles, Saturn can be regarded as the planetary Dweller on the Threshold, for humanity as a whole has to face that Dweller as well as the Angel of the Presence, and in so doing discover that both the Dweller and the Angel are that complex duality which is the human family. Saturn, in a peculiar relation to the sign Gemini, makes this possible. Individual man makes this discovery and faces the two

extremes whilst in the sign Capricorn; the fourth and fifth Creative Hierarchies do the same thing in Libra.

Through Saturn and Venus, therefore, Capricorn is connected with Libra and also with Gemini and Taurus, and these four constellations—Taurus, Gemini, Libra and Capricorn—constitute a potent quaternary of energies and between them produce those conditions and situations which will enable the initiate to demonstrate his readiness and capacity for initiation. They are called the "Guardians of the Four Secrets." *[165]*

Taurus —Guards the secret of light and confers illumination upon the initiate.

Gemini —Guards the mystery or secret of duality and presents the initiate with a word which leads to the fusion of the greater pairs of opposite.

Libra —Guards the secret of balance, of equilibrium and finally speaks the word which releases the initiate from the power of the Lords of Karma.

Capricorn —Guards the secret of the soul itself and this it reveals to the initiate at the time of the third initiation. This is sometimes called the "secret of the hidden glory."

Through certain other of the planetary rulers, through the medium of which the third and fifth rays work, Capricorn is connected with other constellations besides the four above mentioned, but these four are for our purposes the most important. Students can work out the remaining interlocking energies for themselves, if they so desire, by relating the rays, planetary rulers and constellations through reference to the tabulations already given. The subject is, however, definitely confusing to the beginner, and it is for this reason that I am dealing here with the philosophy and symbolism of the signs first of all, so as to familiarise the student with the general scheme and the universal broad interlocking.

The third and fifth rays are peculiarly active upon the Path of Discipleship, just as the sixth and fourth are dominant upon the Path of Evolution and the

first and seventh upon the Path of Initiation. The second ray controls and dominates all the other rays, as you well know. *[166].*

Path	*Rays*	*Planets*	*Constellations*
Evolution	6 and 4 . . .	Mars. Mercury.	Aries. Gemini. Cancer. Virgo. Scorpio.
Discipleship	3 and 5 . . .	Venus. Saturn.	Gemini. Sagittarius. Capricorn.
Initiation	1 and 7 . . .	Vulcan. Uranus. Pluto.	Taurus. Libra. Pisces.

You will notice from the above tabulation one or two interesting points. These should be carefully considered by all astrologers after determining the approximate place of the subject upon the evolutionary path in one or other of its three divisions. First, that the constellation Gemini appears twice on account of its close connection with the fourth Creative Hierarchy. Second, that during the period of the Mutable Cross five constellations are concerned with the experience of man upon the path of daily life, of constant rebirths and of karmic difficulty. Four of them lead to Scorpio, in which sign comes the point of the reversal of the Wheel.

Third, that on the Path of Discipleship three constellations control and lead up to the activity of Capricorn, at which time initiation becomes possible.

Fourth, on the Path of Initiation the activity of all the three Crosses is felt simultaneously through the medium of the "released powers" of Taurus, Libra and Pisces. You will note also that the first ray influence, expressing through Pluto and Vulcan, is only felt in a positive manner upon the Path of Discipleship. This first ray potency has only lately been experienced by humanity as a whole as it neared the stage of being the world disciple, and vast numbers relatively stood upon the Path of Discipleship and Probation. Hence the recent discovery of Pluto and the sensed power of Vulcan, veiled by the potency of Mercury and hidden behind the planet.

[167] Second ray influences and potencies are abidingly present and pour into our planetary sphere and life, via the Sun (veiling a hidden planet) and Jupiter. These sweep the forces of Leo, Sagittarius, Pisces, Aquarius and Virgo into and through our entire planet and all its kingdoms in nature.

From the above few points, hints can be gathered together as to the interlocking forces of all the twelve constellations, as they pour into and through all the kingdoms in nature, carrying with them also not only their own individual potencies but also those of the seven rays, focussed through the sacred and non-sacred planets—the discovered and undiscovered planetary Lives. It has been occultly said that a vision of these powers and their many weaving lines (seen as rivers and streams of light) is given to the initiate from the mountain top of Capricorn, once that summit has been reached. It is at the Transfiguration initiation that this vision appears before the eyes of the astounded disciple. The great experiences upon the various mountain tops as related in the Bible have all to do with Capricorn. Moses, the Lawgiver on Mount Sinai, is Saturn in Capricorn imposing the law of karma upon the people. A clue to the significance of the Jewish people as a karmic clearing house can be found here. Ponder on those words "a karmic clearing house." The Mount of Transfiguration in the New Testament is Venus in Capricorn when love and mind and will meet in the person of the Christ, and "He was transfigured" before all men. At the same time, He received the vision of the Father and of what He had to do as He "went up to Jerusalem," the place of death and likewise the city of peace. This Jerusalem is Pisces. In Aquarius, Christ put His disciples in touch with the "man, bearing a pitcher of water," Aquarius, and in the upper room introduced them to union and unity under the symbolism of the *[168]* communion feast. For that feast, humanity is today preparing, as we saw when studying the last constellation. The astrological significance of the New Testament is as yet little understood. Christ was born in Capricorn, fulfilled the law under Saturn, initiated the era of intelligent brotherhood under Venus and is the perfect example of the Capricornian initiate who becomes the world Server in Aquarius, and the world Saviour in Pisces, thus completing the round of the zodiac and able to say triumphantly in Pisces "It is finished."

The polar opposite to Capricorn is Cancer and, as you have been taught, these two signs are the two great Gates of the zodiac—one opening the door into incarnation, into mass life, and into human experience, whilst the other opens the door into the life of the spirit, into the life of the Kingdom of God,

the life and purposes of the Hierarchy of our planet. Cancer admits the soul into the world centre which we call Humanity. Capricorn admits the soul into conscious participation in the life of that world centre which we call the Hierarchy. Libra admits the soul into the world centre which we call Shamballa, for it is the polar opposite of Aries which is the place of beginnings. Libra demonstrates the perfect balance of spirit and matter which first came together in Aries. This balance and this relation of the great opposites, spirit and matter, is symbolised for us in the personality situation of balancing the pairs of opposites on the astral plane, and finding between them the "narrow razor-edged path" which leads the man into the kingdom of the soul. As man passes around and around the zodiac in the ordinary manner, he continually and consciously enters into life in Cancer, the constellation under which the Law of Rebirth is applied and administered. But it is only on the reversed zodiac that the man learns to pass with *[169]* equally conscious purpose through the gate of Capricorn. Five times he has to pass through that Gate in full waking consciousness and these five happenings are frequently called the five major initiations. Viewing the fourth Creative Hierarchy as a whole, the appearance and experiences of the life of the planetary Logos through the medium of the five races—two past, one present, the Aryan, and two to come—are planetary correspondences to the five initiations. This is peculiarly interesting to study because at the time that any particular race comes into being both the doors in Cancer and Capricorn stand wide open, being then occultly aligned.

A study of the characteristics and qualities of the man who is born in the sign Capricorn will reveal a great deal anent the human family because the Capricornian can express all the worst of which a man is capable and all the best. It is a sign of extremes, and this because at the time there were only ten signs, Capricorn was the first on the ordinary wheel and the last on the reversed wheel. This is obvious. Esoterically, all world Saviours and Sun Gods are born in Capricorn but also the very worst type of man—hard, materialistic, cruel, proud, selfishly ambitious and egoistic. The head rules the heart in such cases, whereas in the perfect example of the influences of Capricorn, head and heart are perfectly balanced.

Capricorn rules the knees and this is symbolically true, for only when the Capricornian subject learns to kneel in all humility and with his knees upon the rocky mountain top to offer his heart and life to the soul and to human service, can he be permitted to pass through the door of initiation and be entrusted with the secrets of life. Only on his knees can he go through that door. As long as he arrogantly stands where he has not earned the right to stand, he can *[170]* never safely be given the information which is imparted to all true initiates. The ancient mode of pilgrimage in India, by which the devotee passed or progressed from one holy place to another upon his knees, is indicative of this deep need of the Capricornian for humility. India is ruled by Capricorn and India knows this truth. Though India has permitted the physical act to usurp the place of a spiritual attitude, yet the symbolic meaning is eternally true. When the man born in Capricorn can kneel in spirit and in truth, he is then ready for the initiatory process upon the mountain top.

The symbolism underlying the astrological fact that Mars is exalted in Capricorn, whilst the power of the Moon is lessened in that sign, and Jupiter and Neptune both fall, is significantly beautiful and instructive. Mars is the God of War, the Producer of conflicts, and in this earthly sign Mars triumphs in the early stages of the evolution of the fourth Creative Hierarchy and in the life history of the undeveloped and average man. Materialism, the fight for the satisfaction of personal ambitions, and the conflict with higher spiritual tendencies goes steadily forward, and this most material of all the signs is the battleground of the old established order and habits and the new and higher inclinations and tendencies. India, governed by Capricorn, has been a battlefield right down the ages; Port Said, ruled by this sign, is synonymous with the satisfaction of all the earthly and animal desires of the baser sort and is one of the wickedest cities in the world—a meeting place for the evil of three continents.

But as evolution proceeds, the power of the Moon, which is the symbol and ruler of form, grows less and less, and the man upon the reversed wheel is steadily freeing himself from the control of matter. The attractive lure of that

[171] which is material wanes increasingly. Jupiter, which has been the ruler of Pisces and also of Aquarius, falls in this sign. This fall must be studied from two angles, for Jupiter in its lowest aspect gives the fulfilment of desire and satisfied demand, whilst in its highest Jupiter is the outgoing expression of love, which attracts magnetically to itself that which is desired —this time the good of the whole. In Capricorn, therefore, Jupiter reaches its lowest point of expression in the densest material aspect, and then—as love and selflessness triumph—this lowest aspect vanishes and disappears. It is to the "fall" of the highest aspect that the symbolism refers, and then later to the fall or disappearance of all that is base and low. Love is fallen and blinded when desire is rampant; desire vanishes when love triumphs. Neptune is often spoken of as falling in this sign and for the same reasons. Neptune is the God of the waters, and is esoterically related to Pisces. It should be noted that both Neptune and Jupiter are exalted in Cancer, the great sign wherein the desire for incarnation finds its fulfilment; the power of both is lessened in Virgo, wherein the first signs of the Christ consciousness are felt; both fall in Capricorn, when the Christ life and consciousness come to full fruition. There is much, as you can see, to be worked out along these three lines and the above suggestions will indicate how a comparative study and a philosophical research can be fruitfully made.

In Capricorn we have the triumph of matter; it reaches its densest and most concrete expression; but this triumph is followed by that of spirit. There is full expression of the earthly nature in Capricorn but also immense spiritual possibilities. India, for instance, expresses a widespread degradation, but at the same time the heights of spiritual attainment; a study of India—her history, characteristics *[172]* and spiritual qualities—will reveal much anent the influences and possibilities of this sign.

The triplicity into which each sign is divided and which we call the decanates is of particular interest in the case of Capricorn. As is the case in all correspondence, this triplicity can be related to the three aspects of God and man—spirit, soul and body. The central decanate is therefore of peculiar

moment in our world period as it is concerned with the effect of the planetary influences, the solar rays and the energy of the constellations upon the soul or the consciousness aspect. This is the case whether we are considering man on the ordinary wheel or man upon the reversed wheel. From the standpoint of astrological interpretation and in the case where the astrologer is not sure which way the wheel is turning, it is the only decanate with its ruler of which he can be sure. The influence of the ruler is, therefore, inevitable. This is strikingly the case in connection with the sign Aquarius into which sign our sun is now entering, its three decanates, Saturn, Mercury and Venus, bringing inevitably difficulty, illumination and brotherly love. On the ordinary wheel, in all outer affairs, Saturn controls, and we consequently find ourselves today in a state of chaos and trouble, but as far as the consciousness of the race is concerned, Mercury is becoming increasingly active. A steady illumination is taking place and light is being thrown on all problems—light on government and politics through experiments and the study of great and basic ideologies; light on the material nature of the world through all the many branches of science; light on humanity itself through education, philosophy and psychology. This light is spreading down to the very darkest places in our planet and its many forms of life.

Two sets of rulers for the three decanates are available. *[173]* According to Alan Leo, we have Saturn, Venus and Mercury. According to Sepharial we have Jupiter, Mars and the Sun. Of these two, the first is the more correct and the more esoteric. The true rulers are Saturn, Venus and the Sun. I would remind you that Mercury and the Sun are interchangeable but that in this case the Sun stands exoterically for Mercury and esoterically for a hidden planet.

Saturn relates Capricorn to the previous sign Aquarius, upon the ordinary wheel, and Jupiter, exoterically understood, relates Capricorn to Sagittarius upon the reversing wheel. It will be obvious to all esotericists that the Sun is the obvious ruler of the third decanate, veiling as it does a hidden and deeply significant planet and being that which reveals divinity at the time of

the third initiation. You will note how, in this great sign of initiation, Saturn reveals the nature of the third aspect of divinity, the nature of intelligent substance; Venus reveals the nature of the second aspect, which is consciousness or intelligent love, whilst the Sun—the physical Sun and the heart of the Sun together—reveals the synthesis of these two.

The key words upon the ordinary wheel are "And the Word said: Let ambition rule and let the door stand wide." Here we have the key to the evolutionary urge, to the secret of rebirth, and of that word which reverberates from Cancer to Capricorn. The door of initiation stands ever open, but for aeons of time man prefers the open door in Cancer. Ambition urges him on from life to life until he has discovered the worthlessness of all earthly gratification. Gradually then spiritual ambition and a desire for liberation take the place of worldly ambition, and become an impelling impulse, until finally the moment arrives when a true sense of reality supersedes both earthly and spiritual ambition. The man can then say with truth "Lost am I in light supernal, *[174]* yet on that light I turn my back." For him there remains now no goal but service. He therefore passes back through the gate of Cancer, but with his consciousness held steadily in the sign Aquarius. From being the world initiate in Capricorn he becomes an incarnated world server in Aquarius, and later a world saviour in Pisces.

SAGITTARIUS, THE ARCHER

This sign is, as you know, a peculiarly human sign and is connected in a definite manner with the appearance of humanity upon our Earth. There are three of the zodiacal signs which are more closely connected with man than are any of the others. These are: Leo, Sagittarius and Aquarius. In one peculiar (but not yet provable) manner, they are related to the three aspects of body, soul and spirit. The following tabulation or concise statement of rather momentous implications may serve to make this clearer:

Leo	*Sagittarius*	*Aquarius*
The Lion.	The Centaur.	The Water-Carrier.
The Man.	The Archer.	The Server.
Self-consciousness.	Focussed consciousness.	Group consciousness.

Leo	*Sagittarius*	*Aquarius*
Physical nature.	Emotional nature.	Lower mental nature.
Integrated man.	Aspiring man.	Intuitive mental man.
Human soul.	Spiritual human soul.	Spiritual soul.
Individualisation.	Discipleship.	Initiation.
Personality.	Egoic focus.	Monadic focus.
The Fixed Cross.	The Mutable Cross.	The Fixed Cross.
Centralisation.	Orientation.	Decentralisation.
Individual unity.	Sensed duality.	Universal unity.
Fire.	Fire.	Air.
Selfishness.	Struggle.	Service.
Evolution.	The final path.	Liberation.

I could continue to summarise the qualities and characteristics of these three and their peculiar inter-relation but the above will suffice amply to demonstrate the connection between them and their progressive effect upon the subject *[175]* passing under their influence periodically and cyclically. They are frequently referred to as the signs which—when studied—will reveal divine intent in man, will mark the points of crisis in his progress and will (when the three influences which they express have done their work) carry the man "from door to door, for Leo is the next sign to Cancer, and Sagittarius is the sign which precedes Capricorn." I am quoting from an ancient book on the signs.

Sagittarius is sometimes depicted as an archer on a white horse and a study of the meaning of this symbolism will reveal a great deal of inner teaching. This is one of the later ways of portraying this constellation. Earlier, in Atlantean days (from which period we have inherited what we know about astrology), the sign was frequently depicted by the Centaur—the fabulous animal which was half a man and half a horse. The horse symbolism dominated Atlantean myths and symbols, just as the ram and the lamb are prominently to be found in our modern presentations. This earlier sign of the Centaur stood for the evolution and the development of the human soul, with its human objectives, its selfishness, its identification with form, its desire and its aspirations. The Archer on the white horse, which is the more strictly Aryan symbol for this sign,

signifies the orientation of the man towards a definite goal. The man is then not part of the horse but is freed from identification with it and is the controlling factor. The definite goal of the Centaur, which is the satisfaction of desire and animal incentives, becomes in the later stages the goal of initiation, which meets with satisfaction in Capricorn, after the preliminary work has been done in Sagittarius. The keynote of the Centaur is ambition. The keynote of the Archer is aspiration and direction, and both are expressions of human goals but one is of the personality and the other of the soul. *[176]* From ambition to aspiration, from selfishness to an intense desire for selflessness, from individual one-pointed self-interest in Leo to the one-pointedness of the disciple in Sagittarius and thence to initiation in Capricorn. It is interesting to note that the astrological symbol for this sign currently used is simply the arrow with a fragment of the bow depicted. The Archer as well as the Centaur have dropped out of the picture and this is largely because the emphasis or focus of human living today is not based upon the objective outer facts of life upon the physical plane but upon some form of inner focus or emphasis, which varies from the many stages of astral and emotional ambition to spiritual aspiration, and from the activities of the lower mind bent upon selfish interest to the illumination of the same mind through focus upon the soul. An ancient catechism which all disciples have to master, asks the following questions and supplies the needed answers:

"Where is the animal, O Lanoo? and where the Man?

> Fused into one, O Master of my Life. The two are one. But both have disappeared and naught remains but the deep fire of my desire.

Where is the horse, the white horse of the soul? Where is the rider of that horse, O Lanoo?

> Gone towards the gate, O Master of my Life. But something speeds ahead between the pillars of an open door—something that I myself have loosed.

And what remains to thee, O wise Lanoo, now that the horses of two kinds have left thee and the rider, unattached, stands free? Now what remains? *[177]*

> Naught but my bow and arrow, O Master of my Life, but they suffice, and, when the right time comes, I, thy Lanoo, will follow fast upon the shaft I sent. The horses I will leave upon this side of the door, for them I have no further need. I enter free, regain the arrow which I sent and speed upon my way, passing from door to door, and each time the arrow speeds ahead."

It is for this reason that the keynotes of Sagittarius are five in number.

1. Attached or fused duality—the Centaur.

   Unattached duality—the Archer.

   Freedom or one-pointedness—the Bow and Arrow.
2. Human ambition leading eventually to spiritual aspiration.
3. A clear shaft of light which is the intuitive and focussed attitude of the pledged disciple.
4. The "returning arrow of the intuition," as it is sometimes called. For it is the shaft of the arrow of aspiration which returns to the sender as the arrow of the intuition. Sagittarius is one of the intuitive signs, for only the intuition will suffice to carry a man to the foot of the mountain of initiation in Capricorn.
5. Idealism which is the power to see the vision and to direct one's course towards it. This is the work of Mars, the expression of the sixth ray.

A study of the charts of the human family at all the different stages, from the time of the Mutable Cross experience wherein the personality is built up, constructed, developed and integrated, to the final crucifixion of the personality *[178]* upon the Fixed Cross of the Heavens, will reveal that every time the man finds himself under the influence of Sagittarius it is with the objective of orienting himself to some new and higher objective, with the task of refocussing himself towards a higher goal and with the

unfoldment of some basic and directing purpose. These developing purposes may range all the way from purely animal desire, through selfish human ambition, to the struggle of the aspiring disciple or initiate in order to achieve the needed liberation towards which the entire evolutionary process has impelled him. It is interesting, in this connection, to trace the unfolding of the human consciousness through the influence of the energies let loose through the various zodiacal signs:

1. Instinct, governing desire—Cancer. Mass unevolved consciousness.

   I desire.

2. Intellect, governing ambition—Leo. Individual consciousness.

   I know.

3. Intuition, governing aspiration—Sagittarius. Soul consciousness in early stages. Initiation 1 and 2.

   I vision.

4. Illumination, governing intuition—Capricorn. Soul consciousness in later stages.

   I realise.

5. Inspiration, governing service—Aquarius. Group consciousness.

   I go forth. *[179]*

6. Identification, governing liberation—Pisces. Divine consciousness.

   I and the Father are one.

In these signs—Cancer, Leo, Sagittarius, Capricorn, Aquarius, and Pisces—you have the six signs which constitute the six pointed star of the human or fourth Creative Hierarchy; Cancer and Pisces marking the two extremes. The Crab symbolises imprisonment (the hard shell and the rocks under which the Crab ever takes shelter), and the Fish signifies freedom. In between—in Leo, Sagittarius, Capricorn and Aquarius—come the four stages of personality development, struggle with the pairs of opposites, and finally release into full spiritual service. In connection with the development

of the intellect into the intuition and its consummation as the divine aspiration of the personality ("inspired from on high," as this stage is technically called), the following ideas may be found useful; I am simply hinting at them and am leaving the student to work out the various implications for himself.

We have seen that Cancer is the sign of instinctual life, and that in Leo the intellect or mind became part of the individual man's equipment. This intellectual awareness is the result of a slow evolution of the instinctual nature which, when it has reached a certain stage of development, came under the direct influence of the Hierarchy of the planet in a new way, and then—under the stimulation of energies from the planet Venus—a fusion took place which resulted in the emergence of individual self-conscious man. Gradually, as the aeons have slipped away, the instinctual nature has receded steadily into the background or below the threshold of consciousness, whilst the intellect has become more and more dominant and an increasingly potent factor. In *[180]* Scorpio the mind is released into full governing activity. This release takes place in two stages:

Stage 1—Wherein the intellect becomes dominant and powerful and controls eventually the emotional nature.

Stage 2— Wherein the intellect is illumined by the light of the soul.

In dealing with probationary disciples and with ordinary humanity, the servers of humanity would do well to remember these two stages and not confuse them as they attempt to aid those who are in one or other of them. The emphasis is laid upon the struggle of the personality to release itself from the grip of lower desire in the first case, and in the second to release itself from surrounding world glamour which is revealed when soul light is thrown into it, via the reflecting and illumined mind. In stage 1, the power of the trained reasoning and rationalising mind is called into activity by the soul; in the other, the illumination of the soul must pour into the mind and is then reflected, like a searchlight, onto the astral plane.

This takes place upon the Probationary Path and is called the *experience of the disciple in the depths or the valleys* .

In Sagittarius, the intellect which has been developed, used and finally illumined, becomes sensitive to a still higher type of mental experience and to this we give the name of intuitive perception. There come flashes of light upon problems; a distant yet possible vision of attainment is seen; the man begins to climb out of the depths to which he has descended in Scorpio and sees ahead of him the mountain in Capricorn which he knows he must eventually climb. He walks no longer in the dark, for he sees what he has to do and he therefore makes rapid progress and travels "fast *[181]* upon the Way." He "flies from point to point, searching for the arrows which he has discharged." He has, figuratively speaking, to dismount constantly from his white horse (the developed and purified personality) and find where the arrows of intuitional aspiration will take him; he travels upon the "wings of the soul" (note the relationship to the winged feet of Mercury, the messenger of the Gods) and becomes, in his own personality, himself the winged God: Mercury, as you know, governs Gemini, the polar opposite of Sagittarius. This he does until he has established a balanced relationship between the personality and the soul and can function as either at any desired moment with equal facility.

This takes place upon the Path of Discipleship and is called *the experience of the disciple upon the plains* of Earth, for the path between the pairs of opposites runs straight and level, leaving the depths of personality experience and the heights of soul experience (at this point of development) on either side.

In Capricorn, the initiate learns to realise the meaning of the growing light which greets his progress as he climbs upward to the mountain top. The flashes of intuition with which he is becoming familiar change into the blazing and constant light of the soul, irradiating the mind and providing that point of fusion which must ever be the "fusion of the two lights, the greater and the lesser light" to which I referred in *A Treatise on White Magic* . The light of the personality and the light of the soul blend. Upon this I need

not enlarge, as nothing I could say would be more than it now is—the theory of initiation. This takes place upon the Path of Initiation and is called *the experience of the mountain top* . All are needed—the depths, the plains and the mountain top.

[182] As you know, Sagittarius is one of the four arms of the Mutable Cross. An idea of the general symbology of this Cross, from the quality angle, can be gained if we give the two sets of characteristics which distinguish the man upon this Cross—both unevolved man and the aspirant to divinity. We might list these as follows, finding for each arm a distinctive phrase :

Unevolved man	Gemini—Changeableness. Instability. Interplay.
	Sagittarius—Ambitious desire. Direction. Orientation.
	Virgo—Material life. The cherishing of an idea.
	Pisces—Sensation. Mediumship. Fluidity.
Evolved man	Gemini—Recognition of soul and form. Soul interplay.
	Sagittarius—One-pointed spiritual aspiration. Disciples.
	Virgo—The mother of the Christ Child. Gestation.
	Pisces—The world Saviour. Mediatorship.

In connection with the above, it is interesting to note that the Twins set apart and unattached in Gemini become the Centaur, the man-beast, in Sagittarius, whilst Virgo, the Virgin, becomes the Fish goddess in the polar opposite, Pisces. A treatise could be written on the subject of the relation of the opposites in the zodiacal circle for they express spirit and matter and their inter-relation, plus the *[183]* play of qualitative energies; they bear witness at the same time to the fact that these two are one and are simply the expression of great mutable, and yet fixed and initiated spiritual Lives. It is for this reason that the constellation Libra occupies a unique place in the Great Wheel, for it is the energy coming from this constellation which controls what we might call (for lack of a more suitable word) the “hub of the wheel.” This is that point in intermediate space where the twelve zodiacal energies meet and cross. Libra, therefore, controls the “moment of reversal of the wheel” in the life of every aspirant, for there comes a moment in the cycle of lives wherein a point of balance is reached and a relative equilibrium is attained, and over this event Libra presides. Some

day it will be of interest to make a scientific research and investigation into the power of balance which Libra wields and a consequent analysis of the effect of Libra in an individual life. It might then be possible to discover whether the particular life in which a man carries forward the process of reversal may not perhaps be one in which the sun is in Leo, with Libra rising. Such statistical studies have not yet been made, but there is much to be done along these lines; I only make suggestions, but it will, I think, be found that this is the case. A proper investigation likewise into the life history of spiritualism and of the mediums associated with it may prove that the majority of the mediums in the world who are of a low grade type or purely trance mediums—negative and usually unintelligent—are born in Cancer with Pisces rising, or in Pisces with Cancer rising. Such studies would necessarily have to deal with hundreds of cases and be carried forward over a long period of time in order to prove the point which I seek to make. It would also be interesting to make an analysis of those particular incarnations and their horoscopes wherein *[184]* the polar opposites both appear in relation to each other—one as the sun sign and the other as the ascendant, for these lives usually express some degree of either equilibrium or of consummation; they will not in any case be negative lives or lacking in direction, event or purpose. This is particularly the case upon the Fixed Cross of the Heavens.

You will note that my purpose in this section of our treatise is to evoke interest and enquiry and to incite students to scientific, statistical and analytical investigation. Only in this way will my basic premises be proven and eventually substituted for the present unsatisfactory methods—methods which most astrologers who have any real capacity and insight regard as deplorable and unsatisfactory.

The ruler of Sagittarius from the orthodox angle is Jupiter, and from the standpoint of the path of discipleship it is the Earth itself. Mars governs this sign from the standpoint of the Hierarchies involved. The most interesting fact which emerges as we study the Mutable Cross as a whole is connected with the rulers of all the four signs. From the point of view of orthodox

astrology, only two planets rule or govern all the four signs; these are Jupiter and Mercury. Mercury governs Gemini and Virgo, whilst Jupiter governs Sagittarius and Pisces. The reason for this is obvious if you study the nature of the rays which express themselves through these signs. Mercury is the agent or the messenger of the fourth Ray of Harmony through Conflict, whilst Jupiter is the medium for expression of the second Ray of Love-wisdom. These two rays govern the mass of men upon the Mutable Cross and are closely concerned with the mass incarnation of the fourth Creative Hierarchy. Their function is to fuse and blend into one cooperative whole the great dualities expressing themselves through the fourth kingdom in nature. The significance of this will be *[185]* obvious. It is easily apparent how, through the influences of Mercury and Jupiter, material desire can be transmuted into divine love, and the conflict which is the distinguishing characteristic of the human family can be instrumental in resolving dissonance into harmony. The definite pattern and direction of this process has to take form upon the Mutable Cross before the energies of the Fixed Cross can change the ambitious selfish man into the selfless disciple. All this has perforce to be initiated upon the Mutable Cross which is essentially and significantly the Cross of the mutable, fluidic, restless mind and it is on this Cross that the mind nature is finally developed and begins its integrating control of the personality. When this process is proceeding, the Mutable Cross experience is over and the Cross of Discipleship begins to play its part.

The case is quite different in connection with the subjective side of unfoldment, and esoterically the disciple who finds himself in incarnation under the influence of the Mutable Cross in his personality life whilst he, as a soul, is upon the Fixed Cross, comes under the directed energy of four planets, three of which are non-sacred planets. Usually these four supersede or rather begin to dominate the influence of Mercury and Jupiter, giving greater facility of expression and exerting that influence which will bring the personality into right relation to the soul, for that is essentially the task of the Fixed Cross and the goal of the disciple. It is in connection with the planets governing Sagittarius, exoterically and esoterically, that an idea can

easily be gained of the complexity of the forces with which every disciple has to contend and the significance of the ray forces which pour into and through him. Take for example the constellation which we are now considering, and remember that the same basic streams of energy will have to be *[186]* noted in connection with every other sign in which a man may take incarnation. We find that we shall have to consider:

1. The Sun Sign.—In this case Sagittarius conditions circumstances, indicating inheritance and forcing the environment to be declarative in connection with the subject.
2. The Rising Sign.—The ascendant can be one of the other eleven signs.
3. The Mutable Cross.—The four energies which meet "at the midway point" and have a united and definite effect upon the subject. The same statement applies to the other two Crosses.
4. The Orthodox Planets.—These condition the personality. In this case we have Mercury and Jupiter. The twelve houses governed by the planets are likewise of prime importance from the angle of the transmitted energy.
5. The Esoteric Planets.—These bring in renewed or increased planetary energy and ray energy in a more dynamic manner. In the case of Sagittarius these energies are Venus, the Moon, the Earth and Pluto.
6. The Planetary Ruler of a Hierarchy.—In this particular case, this planet is Mars, ruling the sixth Creative Hierarchy, the lunar Lords (the elementals of the threefold personality) who have to be brought under the control of the solar Lord.

A study of the above will reveal most interesting relationships and prove my point anent the multiplicity of energies to which the wonderful mechanism of man can respond and *[187]* to which, as evolution proceeds, he can become increasingly sensitive.

I cannot here enter into a detailed analysis of the many energies which pour through the disciple as he arrives at the final stages upon the Mutable Cross, and in Sagittarius achieves the determination to "direct his steps into another

way of life and with ardour firm to mount another Cross," as the *Old Commentary* puts it. I can only point out that the following ray forces pour onto the man through the medium of the following planets:

Exoteric	Mercury—	4th Ray——	Harmony through Conflict.
	Jupiter——	2nd Ray—	Love-wisdom.
Esoteric	Venus——	5th Ray——	Concrete Science. Mind.
	The Moon–	4th Ray——	Harmony through Conflict.
	The Earth–	3rd Ray——	Active Intelligence.
	Pluto———	1st Ray——	Destructive aspect.
Hierarchical	Mars———	6th Ray——	Devotion. War to the death of the personality or form.

An analysis of this will show that the "forces of conflict" are powerful in this sign, primarily in the life of the disciple. Harmony through Conflict is ceaselessly active and appears in both the orthodox and the esoteric assignments. The destructive power of the first ray, focussed in Pluto, brings change, darkness and death. To this intensity and potency of Pluto must be added the forceful and dynamic energy of the planet Mars. This brings the entire human family, as well as the individual, under the law of strife, based this time upon sixth ray devotion to an ideal, high or low. All these play upon the individual born in the sign of *[188]* Sagittarius, as well as upon the fourth Creative Hierarchy as a whole. This, you can see for yourself, brings in a terrific situation, and the forces playing upon the disciple are of a momentous nature—*provided that the mechanism of awareness is adequate to respond.* These forces in all the signs are ever present, but responsiveness and sensitivity to their impact is dependent upon the nature of the response apparatus. Ponder upon this thought, for it is this sensitivity which marks the difference between the disciple and the average man.

These planetary influences are distinctive of *the Sons of Mind* , of Venusian origin; they are characteristic of *the Lords of Sacrifice and Will* functioning in time and space as the fourth Creative Hierarchy. The form life is ruled by the Moon, veiling a hidden planet; these Sons of Mind live on the Earth and thus within the body of the planetary Logos, and are of a definitely intelligent nature, making them *Lords of Knowledge,* achieving their goal through the light of the mind and through the method of conflict, for they

are also *Lords of Ceaseless and Persevering Devotion.* All the above names which are related to the planets governing Sagittarius will be remembered by students of *The Secret Doctrine* . They are the "quality names" of the *Divine Manasaputras* , the *Agnishvattas* who are ourselves.

A consideration of the above paragraph will indicate to you the importance of the sign Sagittarius in the life of the incarnating Sons of God.

I would point out also that, through Jupiter and its influences, Sagittarius is related to three other great constellations:

1. Pisces—Exoterically, indicating the final goal for man.
2. Aquarius—Esoterically, indicating the purpose of all *[189]* material evolution and the objective of all incarnating processes.
3. Virgo—Hierarchically, indicating the purpose of the Cosmic Christ.

Both the Earth and Saturn (one a non-sacred and one a sacred planet) are exponents or expressions of the third Ray of Active Intelligence, and this ray relationship serves to bring the influences of Capricorn into relationship with Sagittarius, thus providing a field of energy wherein the one-pointed disciple can finally become the initiate. This is the set goal of the subject born in Sagittarius—whether it is the set goal of initiation into some form of sensuous experience or of spiritual undertaking and consciousness. The result of all experience in any sign of the zodiac should definitely work out as an expansion of consciousness and, no matter what form this experience may take, it consummates in an initiation of some kind or another. Students would do well to regard initiation as a determining process in life, and should endeavour that every life experience or cycle of life experiences should work out as an initiation into a wider field of awareness, of expression and of resultant contact.

There is little more that I need say and little else upon which I need at this stage of study to comment. The man who is nearing the path of discipleship or who is already a disciple—pledged or under observation—will profit much from a deep and systematic study of this sign. I would suggest that the student bear in mind the position of this sign. Scorpio stands midway

between two signs of balance or of equilibrium—Sagittarius and Libra. Libra marks an interlude or a notable point of balance before the strenuous testing and trial of Scorpio. Sagittarius marks another point of balance which follows after that testing, for the *[190]* Archer has to acquire and hold a steady eye, hand and stance prior to firing the arrow which, when rightly directed and correctly followed, will carry him through the portal of initiation.

In studying Sagittarius, it becomes obvious that one of the major underlying themes is that of *Direction* . The Archer is guiding his horse towards some one specific objective; he is sending or directing his arrow towards a desired point; he is aiming at some specific goal. This sense of direction or guidance is characteristic of the enlightened man, of the aspirant and disciple, and this is a growing recognition; when this faculty of sensitive direction is rightly developed it becomes, in the early stages, an effort to identify all soul and personality activity with God's Plan, and this is, in the last analysis, the ordered direction of God's thought. There is no true direction apart from thought, and I would have you remember that *thought is power* . This is a statement upon which all disciples should ponder, for they can achieve no real comprehension of the direction of God's Plan unless they work with a phase in their own lives which is subject to their own mental direction. Then and only then, can they understand. Upon the ordinary wheel of life, the man who is born in this sign or with this sign in the ascendant will be influenced by what the ancient Hindu Scriptures call kama-manas, which is inadequately translated by the words, desire-mind. This dual force controls and influences the life; in the early stages of unfoldment its focus is upon desire and the satisfaction of that desire and, in the later stages of purely personality development, the focus is upon the control of desire by the mind; the major objective is, at this time, the intelligent use of all powers to bring about adequate satisfaction of desire, which is, in this case, very frequently simply ambition to *[191]* achieve some goal or attain some objective. This process of personality satisfaction takes place upon the ordinary wheel. Upon the reversed wheel, the goal is the expression of love-

wisdom and this is ever selflessly developed and always consecrated to the good of the whole and not to the satisfaction of the individual.

We are told that Sagittarius governs the thighs, which are the main centre of physical power and protective strength, and also the sacral centre which provides the energy for the use of the creative powers of the physical life. This is also symbolically true. In Sagittarius, the disciple has two things to discover within himself; these are the power to make progress upon the path and to walk the Way, and also the ability to create in the higher and spiritual sense. This concerns the relationship between the sacral and the throat centres. These powers (the higher powers) are as yet embryonic in the earlier Sagittarian experience of the disciple, but they become more developed and potent as he cyclically returns to life experience in this sign.

It is interesting to note that no planet is exalted in Sagittarius and that no planet falls in this sign. Only one thing happens and that is that the power of Mercury is greatly lessened. For this reason Sagittarius is esoterically regarded as a sign of balance and of no extremes; there is no great fall and no exaltation. This fact indicates that the disciple has to walk an even way between the pairs of opposites, uninfluenced by either the "power of exaltation or the potency of that which falls." Neither the valley nor the heights produces any demonstrable effect.

Mercury, which is the expression of the fourth ray and also the God of the mental processes, has his power definitely lessened in this sign and this for two reasons, esoterically speaking:

[192] First, the disciple has definitely to cease identifying himself with either his own human personality and processes or with the human kingdom, prior to taking initiation. His emphasis is, for the future, to be upon the spiritual soul and the fifth kingdom in nature; in Sagittarius he begins to express this first stage. This involves a complete withdrawal, in the personality sense, from the form side of life. This again entails (at a certain point of crisis) a point of balance.

Secondly, the power of the mind, having been developed, tested and found true in the sign Scorpio, begins to wane in its activity and the intuition begins to take its place. This is essential before the sign Capricorn is entered by the disciple and preparation for initiation begins.

As regards the three decanates of Sagittarius, Sepharial gives us the three governing planets as Mercury, the Moon and the Sun, whilst Alan Leo gives us Jupiter, Mars and the Sun, emphasising as he always does the way of the esotericists. He usually tunes in on the esoteric significances but not always. Jupiter gives expansion, superseding Mercury, for the mercurial mind is ever a limitation even if only a temporary one. The Moon gives place to Mars, which confers the quality of devotion and the capacity to fight for an ideal. This idealistic concept and method of work is always the characteristic of discipleship during the early stages of unfoldment upon the Path. The Sun, typifying the solar Angel remains constant both through the exoteric and the esoteric processes and therefore astrology recognises it as a constant pressure and presence. This fact in itself indicates a significant truth. The soul remains eternally present—in the past, in the present and on into the future.

In closing, I will simply quote to you the two keywords *[193]* of this sign, both as it proceeds upon the ordinary wheel and upon the reversed wheel. Their meaning and significance are so obvious that there is no need for elucidation. The injunction to the man upon the orthodox wheel is as follows:

> And the Word said: "Let food be sought."
>
> To the man upon the reversed wheel the Word goes forth:
>
> "I see the goal. I reach that goal and then I see another." May the words of this final injunction to the disciple carry meaning to the heart and mind.

SCORPIO, THE SCORPION

We come now to the consideration of a sign which is of paramount importance in the life of evolving man. Certain of the signs are in very close

relation—through the inflow and the outflow of energy—with certain of the major constellations. These major constellations are, in a few instances, peculiarly connected with the signs of the zodiac. There are four of the zodiacal signs which are mysteriously concerned with what one might call the "personality expression" (if such an unsuitable term can be used in default of better) of the solar Logos Himself, or with the Divine Quaternary, the fourfold manifestation of Deity.

These four signs are Aries—Leo—Scorpio—Aquarius, and they involve the expression of the energy of one Cardinal sign and of three signs which form part of the Fixed Cross of the heavens. We could express this truth in another manner: God the Father, the Will to manifest, initiates the creative process which is worked out through the activity of God the Son, the cosmic Christ, crucified upon the Fixed Cross in the heavens. The activity of God *[194]* the Holy Spirit, implicit in the Mutable Cross, is closely allied to the previous solar system, and the energy of that divine aspect is practically entirely occupied with manipulating the forces inherited from that system and inherent in the very nature of substance itself. This divine aspect is to the whole general divine manifestation what the lower nature (form life or personality in the three worlds of human evolution) is to the soul where an individual human being is concerned. As regards these three Persons of the divine Trinity, we might say that:

1. Aries is the focal point of the expression of the first aspect of divinity, the will aspect.
2. Leo is the focal point for the expression of the second aspect, the love-wisdom or consciousness aspect. This, primarily where humanity is concerned.
3. Virgo is the focal point for the expression of the third aspect, that of active intelligence. In that sign the highest function of matter is symbolised.

The four signs—Aries, Leo, Scorpio and Aquarius—are related to the following stars which are not numbered in the twelve signs of the zodiac; they constitute another field of relationships:

Aries to one of the two stars, found in the constellation, the Great Bear, which are called the two Pointers.

Leo to Polaris, the Pole Star, found in the Little Bear.

Scorpio to Sirius, the Dog Star.

Aquarius to Alcyone, one of the seven Pleiades.

There is little that I can tell you in connection with the energies pouring into the four zodiacal signs from these distant though potent points of outgoing energy; they are part of the life expression of an Identity, immeasurably superior *[195]* to and more advanced than our solar Logos. A few hints may, however, be of service to the truly esoteric astrologer who may study these pages, particularly where Scorpio is concerned. Scorpio, at this particular stage of human evolution, governs the Path of Discipleship. You will note here also how Leo-Scorpio-Aquarius form a peculiar triangle of force, but of this I will later deal in Chapter III under the heading, The Science of Triangles.

Aries is, as might be expected, closely connected with the Great Bear but peculiarly so with one of the stars called The Pointers; these point to the Pole star which is at this time a major *"star of direction."* Direction, will, purpose and plan are all connected with the solar Logos and with His evolutionary undertakings in connection with the many lives manifesting in the vehicle of expression which we call the solar system. All these respond to the influences of the first ray which is, to all intents and purposes, the energy of divine embodied will, which has been esoterically described as "unavoidable directed purpose." Within our solar system, Vulcan and Pluto are expressions or custodians of this first ray energy and are, as I have told you, esoteric planets. The first indication of the true spiritual will only begins to manifest upon the Path of Discipleship—hence the late discovery of these two planets (late in point of time and from the angle of human knowledge) for it is only in this Aryan race period that humanity is to any large extent beginning to manifest evidence (and as yet it is no more) of a reaction or a response to the spiritual will of deity as it comes to our planet

and hence to us via Aries, Vulcan and Pluto. You have, therefore, the following direct line of will energy:

1. *The Pointer* furthest from the Pole Star in the constellation of the Great Bear. This is, esoterically speaking, *[196]* a great reservoir or focal point for divine energy, carrying out God's purpose. The Pointer nearest to the Pole Star is expressive of a lower aspect of the will, which—in speaking of humanity—we call self-will.

2. *Aries* , in which the will to create or to manifest makes its appearance and the great divine experiment is initiated.

3. *Vulcan* and *Pluto* are related to the two Pointers and are only now beginning, in any definite and clear manner, to affect human response. Their effect has been planetary in its nature up to date and has not hitherto been at all effective in either the fourth or the second kingdoms in nature.

4. *Shamballa* , the Custodian of the Plan for our planet.

Leo is the sign wherein the consciousness of individuality is developed, utilised and finally consecrated to divine purpose. It is related to Polaris, the Pole Star (found in the Little Bear) and it is also peculiarly susceptible to the influence of that Pointer in the Great Bear which is the nearest to the Pole Star. Esoterically speaking, the Pole Star is regarded as the “star of re-orientation” whereby the art of “refacing and recovering that which is lost” is developed. This eventually brings a man back to his originating source. It might, therefore, be correctly inferred that this Pointer and the energy emanating from it guides humanity upon the involutionary path, and is constantly active in its influence upon the man who is still upon the Mutable Cross. Then the energy of the Pointer furthest from the Pole Star begins to make its presence felt and a sense of right direction or guidance is registered by the disciple upon the Path, and such guidance (when followed) leads man nearer to the Hierarchy. It is here that the divine *[197]* necessity of achieving *alignment* is portrayed for us in the symbolism of the sky and when it has been achieved then there is a direct inflow of divine energy and man is linked up in a new and creative manner to sources of divine supply.

Astrologers will do well (in connection with the horoscopes of disciples and particularly of initiates) to consider the two Pointers and the Pole Star. They are mysteriously connected with the three aspects of incarnated man—Spirit, soul and body. More than this it is not permitted to me to convey to you. I may, however, give you another hint. These three stars are embodiments of the three aspects of divine will. It is the *three aspects of all expressions of divinity in manifestation which underlie the Science of Triangles* . This I will later elaborate.

Another triangle of energy also appears: Aries, Leo and Polaris, and they are doubly connected through the medium of the Pointers.

Scorpio is under the influence or inflowing energy of Sirius. This is the great star of initiation because our Hierarchy (an expression of the second aspect of divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius. These are the major controlling influences whereby the cosmic Christ works upon the Christ principle in the solar system, in the planet, in man and in the lower forms of life expression. It is esoterically called the "brilliant star of sensitivity." You have therefore:

Polaris—The Star of Direction—governing Shamballa. Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation. *[198]*

Sirius—The Star of Sensitivity—governing the Hierarchy.

Alcyone—The Star of the Individual—governing humanity.

You can see from the above how the entire plan of this Treatise is gradually unfolding. It was necessary for me to indicate to you the nature and the purpose of the three divine centres—Shamballa, the Hierarchy, and Humanity—before I could make this part of the teaching clear to you, or before I could point out the nature of the energies pouring from distant constellations and zodiacal signs into our planetary scheme.

Scorpio is the great constellation which influences the turning point both in the life of humanity and the life of the individual human being. For the first time in the history of both mankind and disciples the energy of Sirius, pouring into the seven groups which form our planetary Hierarchy evokes a response. I would remind you of a basic fact in the evolutionary process which astrology will eventually prove scientifically and past all controversy. This is the fact that energies and forces are pouring upon our system and our planetary lives ceaselessly, potently and cyclically. Yet they are only regarded today as existing when definite response is evoked. They come from all kinds of sources, extraneous to our system and planetary schemes, but until man responds and registers them both scientists and astrologers fail to recognise them and they are as if they were not. This is a point to bear in mind as I continue to teach you, for I may indicate some sources of active energy which may as yet be unknown to you as playing upon our system and its contents. The difficulty will not be because of my inaccuracies but will be owing to the lack of sensitivity in the mechanism of response which mankind and disciples are at present utilising.

[199] You have consequently in connection with the path of discipleship the following lines of "influential energy":

1. Sirius—working in a sevenfold manner through the seven rays and their seven groups as these constitute the active Hierarchy.
2. The Fixed Cross—a fusion of four major energies, pouring into our solar system, on to our planet and through humanity.
3. Scorpio—an aspect of the Fixed Cross, of peculiar and specialised potency upon the Path of Discipleship and preparing, with its tests and trials:
    a. The process of re-orientation, whereby a man mounts the Fixed Cross and leaves the Mutable Cross.
    b. The disciple for the first, second and third initiations. After the third initiation, its peculiar testing potency is no longer felt.

4. The Hierarchy.—The distributing agency to the various kingdoms in nature.
5. Mars and Saturn.—Both these planets are exceedingly potent in connection with initiation into the life of the Hierarchy; Mars is potent in relation to Scorpio and Saturn in relation to Capricorn. This involves the intensified activity of the 6th and the 3rd rays and their energies, and when these are rightly employed there comes liberation from form control and the release of the conscious individual.

Again, astrologers would do well to work with this line of fused forces, studying its implications and effects in the life of the disciple.

[200] Aquarius relates humanity to the Pleiades and therefore to Taurus in an unusual manner. The key to this relation is to be found in the word *desire* , leading, through the transmutative processes of life experience, to aspiration and finally the relinquishing of desire in Scorpio. Aquarius, Alcyone and Humanity constitute a most interesting triangle of force. Alcyone is one of the seven Pleiades and is called the "star of the Individual" and sometimes the "star of intelligence." It was potently active during the previous solar system wherein the Third Person of the Trinity was peculiarly omnipotent and active, just as today the cosmic Christ, the Second Person of the Trinity, is peculiarly active in this solar system. The energies coming from Alcyone impregnated the substance of the universe with the quality of mind. As a consequence of this most ancient activity, the same force was present at the time of individualisation in this solar system, for it is in this system, and primarily upon our planet, the Earth, that the major results of that early activity have made themselves felt. Two of our planets, the Earth (non-sacred) and Uranus (sacred), are directly the product of this third ray activity. This is of great importance to remember. I would also ask you to link this thought with the teaching that through the divine centre of intelligent activity which we call humanity, the fourth kingdom in nature will eventually act as the mediating principle to all the three lower kingdoms. Humanity is the divine Messenger to the world of form; it is

essentially Mercury, bringing light and life to other divine manifestations and of this all divine world Saviours are the eternal symbols.

This coming process of planetary service through the third divine centre is only truly effective when Aquarius rules and when our sun is passing through that sign of the *[201]* zodiac. Hence the immense importance of the next 2000 years. Therefore, only when a man is a world server and becoming group conscious can this desired objective of manifestation begin to demonstrate. It is beginning to happen today for the first time in planetary history. It is one of the first fruits of initiation and only in the next root race to our present Aryan race will we begin really to understand the significance of the process and the true nature of the energies to be released through the medium of humanity upon the planet. It is for this reason that Jupiter and Uranus (expressions of the second and the seventh rays) are the exoteric and esoteric rulers of Aquarius.

You have, therefore, the following line of force to study:

1. Alcyone—in the Pleiades, the mothers of the seven aspects of form life and the "wives of the seven Rishis of the Great Bear." They are connected with the Mother aspect which nurtures the infant Christ.
2. Aquarius—the World Server, the transmitter of energy which evokes magnetic response.
3. Jupiter and Uranus—planets of beneficent consummation. The second ray of love and the seventh ray which fuses spirit and matter "to the ultimate glory" of the solar Logos are in the fullest eventual cooperation.
4. Humanity—the focal point for all these energies and the divine distributor of them to individual man and later to the lower three kingdoms in nature.

Thus you see, that from a generalisation re the exterior constellations (exterior to the zodiac and the solar system itself) we are becoming more specific, showing how certain stars in these constellations are definitely related by direct *[202]* lines of energy to our planet; these lines of force

usually reach us via one of the zodiacal signs and—in rare cases— directly to a planet. The latter case is, however, exceedingly rare. We have also brought into relation to our solar system another constellation, called the Little Bear which is a reflection of or a corollary to the major energies of its greater prototype, Ursa Major, the Great Bear. These facts contain a great mystery connected with the inter-relation of Ursa Major, Ursa Minor and the Pleiades; they constitute one of the greatest and more important of the triplicities to be found in the heavens as far as we have astronomically ascertained the nature of our immediate universe. This is a perfectly unimportant piece of information as far as you are concerned and is only of significance to initiates of the fourth degree. It serves, nevertheless, to add its evidence to the essential integrity and interlocking dependencies of the universe.

In order the better to understand the nature of discipleship and the processes of stabilisation and right direction, we must precede the Capricornian experience of initiation with a careful study of the spiritual implications of the sign Scorpio and of its function in providing "points of crisis" and "moments of reorientation," as this will be of the utmost value to the earnest student. Even though I am endeavouring to lay the foundation for the new astrology and to provide some measure of technical information from the point of view of the Hierarchy, my underlying motive is ever the same: to indicate the way of living process and to stimulate that divine curiosity and that sense of outgoing spiritual adventure and eager aspiration for progress which is latent in all disciples and which, when stimulated, will enable them to proceed more serenely and sanely upon the *[203]* Path of Return. Otherwise the practical value of that which I seek to impart is of no real importance at all; I shall be understood and the new astrology will come into being according to the esoteric capacity of those who read and ponder my words. I am exceedingly anxious that in these days wherein the influence of Scorpio and of the planet Mars is so strongly felt in world affairs that true insight may be cultivated, optimism and understanding developed and the nature of the tests to which the world disciple, humanity, is today being subjected may be estimated at their true value and thus light be shed upon

the way of man. Only through understanding will solution come and rectification of error be achieved.

The tests of Scorpio are necessarily three in nature as they concern intimately the readiness of the threefold personality:

1. To reorient itself to the life of the soul and later
2. To evidence readiness for initiation.
3. To demonstrate sensitivity to the Plan thus becoming the one-pointed disciple in Sagittarius.

The three major tests are again divided into three stages, and upon the Path of Discipleship the man may find himself passing into this sign for testing and experience nine times. The fact of the three tests each existing in their three stages may convey a hint to esoteric astrologers as to the purpose of the three decanates into which each sign is divided—a point upon which I shall hope to touch when we come to our study of the Science of Triangles. Each test (and therefore each decanate) concerns the three aspects which in this Treatise on the Seven Rays we have called: life, quality and appearance. Thus the three great *[204]* tests in Scorpio are in reality nine tests and hence the nine-headed Hydra or Serpent which is ever associated with Scorpio and hence also the nature of the stupendous victory achieved by Hercules, the Sun-God, in this sign.

It is interesting to note that each of the great Sons of God Whose names are pre-eminent in the minds of men—Hercules, the Buddha and the Christ—are associated in the archives of the Great White Lodge with three special signs of the zodiac (which in a peculiar manner constitute the "zodiacal decanate") in each of which They passed from test to victory.

In Scorpio—Hercules became the triumphant disciple.

In Taurus—The Buddha achieved victory over desire and arrived at illumination.

In Pisces—The Christ overcame death and became the world saviour.

These three constellations, therefore, form a triangle of initiation of profound importance because it provides those conditions and that energy which will test and perfect the three aspects of the personality so that they are true reflections of the three divine aspects; they concern soul and body primarily and therefore their expression is through the Mutable Cross and the Fixed Cross but not the Cardinal Cross. We might add to the above the following:

1. *Scorpio* carries the test right down into the physical plane life, and then, when it is faced and handled there, the life of the man is carried up into heaven, and the problem which the test involved is solved by the use of the reasoning mind.
2. *Taurus* governs desire and carries the test into the emotional *[205]* or astral plane, and carries desire-sensitivity up from the form side of life into that world of sensitive perception which we call the intuitional plane.
3. *Pisces* carries the test into the region of the mental processes, which is the reflection of the will aspect of divinity; the problem of the initiate in this sign is voiced by Christ in the words, "Father, not my will but Thine be done." The tests carry the self-will of the personality up into the region of the divine will and the result is inspiration and the emergence of a world saviour.

Ponder upon the above and learn the lessons of appetite, of desire and of self-will for they are many and useful.

The three tests in Scorpio also concern the three aspects of the human being as they fuse and blend upon the physical plane. They are, first of all, the test of appetite. This appetite is the natural predilections and tendencies which are inherent in the animal nature and these are mainly three: Sex, physical comfort, and money, as concretised energy. They are, secondly, the tests connected with desire and the astral plane. These are subtler in nature, producing automatic effects upon the physical plane; they are not inherent in the animal nature but are imposed by the desire nature and are again three in number: Fear, hatred and ambition or desire for power. Then there are,

thirdly, the tests of the lower critical mind which are: Pride, separativeness and cruelty. Remember that the worst kind of cruelty is not of a physical nature but is more mental in character. Therefore, you have in the category of that which must be tested and proved to be non-existent the following categories, which I am re-enumerating because of their basic importance: *[206]*

(1) 1. Sex—the relation of the pairs of opposites. These can be selfishly utilised or divinely blended.
2. Physical comfort—life conditions, selfishly appropriated.
3. Money—selfishly cornered (if I may use such a phrase).

(2) 1. Fear—which conditions activity today.
2. Hate—which is a factor in conditioning relationships.
3. Ambition—conditioning objectives.

(3) 1. Pride—which is intellectual satisfaction, making the mind the barrier to soul control.
2. Separativeness—which is the isolated attitude and which makes the mind the barrier to right group relations.
3. Cruelty—which is satisfaction with personality methods and which makes the mind the instrument of the sense of power.

When these faults are realised and are overcome, the result is twofold: the establishing of right relations with the soul and also with the environment. These two results are the goal of all tests in Scorpio.

The keynotes of this sign are, therefore, test, trial and triumph. They can also be called struggle, strength and Sagittarian attitudes. Another angle of the experience in Scorpio can be covered by two words: re-capitulation and re-orientation. In Scorpio, two most occult factors emerge from the past and begin to engross the attention of the disciple. One is *memory* and the other is, as a consequence of the memory, the *Dweller on the Threshold.* Memory in the sense here involved is not simply just *[207]* a faculty of the mind, as is so oft supposed, but it is essentially a creative power. It is basically an aspect of thought and—coupled with imagination—is a creative agent because thoughts are things, as well you know. From ancient recesses of the memory, from a deeply rooted past which is definitely recalled, and from the racial and the individual subconscious (or founded and established thought reservoirs and desires, inherited and inherent) there emerges from individual past lives and experience that which is the sum total of all instinctual

tendencies, of all inherited glamours and of all phases of wrong mental attitudes; to these (as they constitute a blended whole) we give the name of the Dweller on the Threshold. This Dweller is the sum total of all the personality characteristics which have remained unconquered and unsubdued and which must be finally overcome before initiation can be taken. Each life sees some progress made; some personality defects straightened out and some real advance effected. But the unconquered residue and the ancient liabilities are numerous and excessively potent and —when soul contact is adequately established—there eventuates a life wherein the highly developed and powerful personality becomes, in itself, the Dweller on the Threshold. Then the Angel of the Presence and the Dweller stand face to face and something must then be done. Eventually, the light of the personal self fades out and wanes in the blaze of glory which emanates from the Angel. Then the greater glory obliterates the lesser. This is, however, only possible when the personality eagerly enters into this relation with the Angel, recognises itself as the Dweller and—as a disciple —begins the battle between the pairs of opposites and enters into the tests of Scorpio. These tests and trials are ever self-initiated; the disciple puts himself into the positive or conditioning environment *[208]* wherein the trials and the discipline are unavoidable and inevitable. When the mind has reached a relatively high stage of development, the memory aspect is evoked in *a new and conscious manner* and then every latent pre-disposition, every racial and national instinct, every unconquered situation and every controlling fault rises to the surface of consciousness and then— the fight is on. The keynote of Scorpio is, however, *Triumph* . This is its major expression upon the physical plane. As a result of struggle and of victory, the whole divine man—not yet perfectly expressing himself, if I might word the situation thus—is anchored upon the physical plane with such accuracy and clarity that there is no escape from the environing conclusions of the disciple's family, friends and group that he *is* a disciple. From that angle he is meticulously watched; he learns the meaning of the word “example”; he is pilloried by those who are onlookers and the first conscious stages toward group awareness and group response, plus group

service, are now taken. Such is the outcome and the reward of the experience in Scorpio.

It is in this sign that the prodigal son comes to himself, and having eaten of the husks of life and having exhausted the resources of worldly desire and ambition—he says: "I will arise and go to my Father." There are two such major crises in the life of the aspirant:

1. When the intelligent man of the world comes to himself and then re-orients himself to the soul and its requirements. This leads to the tests in Scorpio.
2. When the initiate of the third degree—upon a higher turn of the spiral—re-orients himself to the Monad and passes through most subtle tests to certain undefinable *[209]* and spiritual recognitions. Upon these we need not enlarge.

There is little for me to add here in connection with the fact that Scorpio is upon one of the four arms of the Fixed Cross. In the study of previous signs, much anent the Fixed Cross has already been covered and there is no need for me to repeat the information here. Desire in Taurus becomes spiritual aspiration in Scorpio. The darkness of the experience in Scorpio becomes illumination in Taurus, for it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each other, for there is a direct line of force and of contact between the two. This is a fact which is seldom recognised.

We come now to a consideration of the Rulers which govern the sign, Scorpio. Their influence is potent in the lives of the average or undeveloped man who responds more easily to the planetary influences in the twelve houses of his personality horoscope than does the more advanced man who is coming under the direct influence of the zodiacal signs. Through these Rulers, two rays are brought into a potent controlling position in Scorpio; they are the sixth Ray of Devotion and the fourth Ray of Harmony through Conflict, the latter having a peculiar relation to the *mode* of human development and the former to the *methods* of the Piscean age which is just

passing. Mars and Mercury control and Mars is particularly active, owing to the fact that Mars is both the orthodox planet controlling the personality in Scorpio and also the esoteric planet conditioning the unfoldment of the disciple. Mars is the dominating factor in the tests and trials of the disciple, prior to the experience in Sagittarius and the initiation in Capricorn, and this for the following reasons:

[210] First, Mars is definitely the planet which rules and controls the physical vehicle. Mars appears first of all as the orthodox ruler in Aries, the sign in which the first move is made towards bringing about objective manifestation, or physical incarnation. In Scorpio, the result of all the struggles carried forward during the seemingly endless pilgrimage around the zodiac or wheel of life is brought to a point of climax, again through the activity of Mars which has not appeared actively in the intervening signs between Aries and Scorpio as far as the reversed wheel is concerned. The disciple has now to demonstrate the strength, character and quality which he has unfolded and developed within himself during his long pilgrimage. He started in Aries with Mars ruling, and the great war between the dualities which constitute the man began. The pairs of opposites were thus brought into relation with each other. In Scorpio, with the same planet ruling his interior life, the war is on and in this case Mars rules not only the physical body but the entire form vehicle, which we call the personality in the three worlds. All aspects of the lower nature are involved in this crisis, for Mars is the esoteric ruler in Scorpio and the tests applied involve the form nature—gross and subtle, integrated and potent. Mars, therefore, rules Aries from the orthodox angle and Scorpio esoterically, and does not again appear in the life of the individual except as that individual responds to mass vibration in Sagittarius, where Mars appears as ruling the sixth Creative Hierarchy, the lunar lords of the form nature who must eventually be sacrificed to the higher spiritual aspect and brought under the control of the solar Angel. The effect of Mars is, therefore, largely mass effect and group results, producing great struggles but leading finally to great revelation. In Aries, it is the final revelation of the nature of knowledge and the purpose of *[211]* incarnation; in Scorpio, it is the revelation of the vision of liberation and service; in

Sagittarius, it is the revelation of the purpose of soul control over the lower kingdoms in nature, via the human centre of energy. It must consequently never be forgotten that Mars establishes relations between the opposites and is a beneficent and not a malefic factor, as is so often supposed. When we come to study the Hierarchies and their relation to the signs, certain points which are at present obscure will be clarified. This we shall do when dealing with our final point in this section upon astrology and the rays. We shall then find that Scorpio rules and governs the fourth Creative Hierarchy, the human from the angle of the soul and *not* from the angle of the lower nature. The final struggle in Scorpio only takes place when the point of balance between soul and body has been reached in Libra and it is in Scorpio that the preponderance of the spiritual energy is imposed upon the lower personal forces. Scorpio governs "the initiates," which is the true esoteric name of man, and through its hierarchical planetary ruler, the Sons of Mind, the Messengers of Deity are revealed, but it is through Mars and the Martian activity that the revelation comes about.

Secondly, Mars is closely related to sex, which is an aspect of the pairs of opposites, and its effect is also definitely to vitalise the blood stream; it vitalises, purifies and stimulates all aspects and organisms in the body, via the blood stream. It will be obvious to you, therefore, how the tests in Scorpio and the activity of Mars are potent to arouse the entire lower nature and bring about its final rebellion and the last stand, so to speak, of the personality against the soul. It is Mars who brings the world Arjuna into the active fight. The whole man is then engaged and the "quarrel of the sexes" is resolved in its highest aspect *[212]* through the battle between the highly developed personality or form nature and the soul which seeks to be the ultimate controlling factor.

The colour assigned to Mars is, as you know, red and this is a correspondence to the colour of the blood stream and hence also the association of Mars with passion, with anger and a sense of general opposition. The sense of duality is exceedingly powerful. Hence also the necessity for the entire life of man (for the blood is the life in this sense) to

be swung into the conflict, leaving no side of human nature uninvolved; hence again the need for the disciple to carry his physical nature, his emotional or desire nature and his mental processes up into heaven. This takes place as a consequence of overcoming the "serpent of evil" (the form nature with its promptings and demands) by the means of the "serpent of wisdom," which is the esoteric name oft given to the soul.

In connection with the symbolic connection between Mars and the blood, producing the resultant conflict between life and death (for Scorpio is one of the signs of death), it is interesting to note that Christianity is governed by Mars. One is apt to recognise with ease that the sixth ray, working through Mars, rules Christianity. It is a religion of devotion, fanaticism, of high courage, of idealism, of the spiritual emphasis upon the individual and his worth and problem, of conflict and of death. All those characteristics are familiar to us in the presentation of Christian theology. It is however pre-eminently a religion which has waged a cruel and oft illogical war upon sex and its implications; it has emphasised a militant celibacy (militant where women and their rights and natures are concerned); it has regarded the sex relation as one of the primary evils in the world and has laid the emphasis upon *[213]* the inviolable nature of the marriage bond when endorsed by the Church. This has all been the result of the beneficent or the malefic effect of the impact of sixth ray force upon the form nature. Little emphasis has been laid nevertheless upon the influence of Mars upon Christianity, making it a definitely militant religion, oft cruel and sadistic (as witness the murders and tortures carried out in the name of Christ, who was the outstanding Representative of God's love). Throughout the teaching of Christian theology, the theme of blood runs ceaselessly and the source of salvation is laid upon the blood relationship and not upon the life aspect which the blood veils and symbolises. It is the creed of a crucified and dead Christ which rules Christianity and not that of the risen Master. One of the reasons for this travesty of the truth has been that St. Paul, that great initiate, prior to taking the third initiation which he did at the time he was functioning as related in *The Acts of the Apostles* , was potently under Martian influence and was born in Scorpio; a study of his horoscope would demonstrate this were you

in a position to study as can we who are connected with the Hierarchy. It was he who gave the Scorpio-Mars slant to the interpretation and exposition of the Christian teaching and deflected its energy into channels of teaching which its Founder had never intended. Such is often the undesirable effect of the activities of well-meaning disciples upon the work which they undertake to carry on after the originator of some work for the Hierarchy passes over to the other side through death or relinquishes his task in order to take up other duties.

The blood theme and the death theme, the suffering and the dire testing of the disciple, the value of the individual conflict and the consciousness of the misery of existence are basically due to the combined influences of Scorpio and of *[214]* Mars which have ruled Christianity for so long and which are only now beginning somewhat to lose their influence.

A study of the processes of death as the sign Scorpio conditions them and the processes of death as we see them working out in the sign Pisces would be of very real value. Death through the influences of Pluto and death through the influences of Mars are widely different. Death in Pisces through the energy of Pluto is transformation—a transformation so vital and so basic that the

> "... Ancient One is no longer seen. He sinks to the depth of the ocean of life; he descends into hell, but the gates of hell hold him not. He, the new and living One leaves below that which has held him down throughout the ages and rises from the depths unto the heights, close to the throne of God."

The connection of these words with Christ, the present world Saviour, is obvious in their implications, and yet they were written in our archives over seven thousand years ago. Death in Scorpio is of a different nature and is also described in the same ancient writing in the following words:

> "... Ancient One dies by drowning. Such is the test. The waters envelop him and there is no escape. He drowns. The fires of passion are then quenched. The life of desire ceases its appeal and to the bottom of the

> lake he now descends. Later, he re-ascends to Earth where the white horse waits his coming. And this he mounts, proceeding towards the second death" (that is, towards Pisces).

The reference here to Sagittarius is clear. The disciple—after the death of the personality and after the killing out *[215]* of desire—goes on towards Pisces where again he dies "unto an eternal resurrection." In Scorpio there is the death of the personality, with its longings, desires, ambitions and pride. In Pisces there is the death of all attachments and the liberation of the soul for service upon an universal scale. Christ, in Pisces, exemplified the substitution of love for attachment. Christianity exemplifies the death of the personality, with individual and not universal implications; love has been conspicuously lacking and the controlling colour of Christianity has indeed been red. It is not Christ's expression but the Scorpio-Mars presentation of St. Paul. Mars has ruled Christianity because St. Paul misinterpreted the esoteric significances of the New Testament message and he misinterpreted because the truth—like all truths as they reach humanity—had to pass through the filter of his personality mind and brain; it was then unavoidably given a personal slant and twist and this is responsible for the sorry historical story of Christianity and the dire plight of the nations today—ostensibly Christian nations yet swept by hate, ruled by fear and at the same time by idealism, governed by a fanatical adherence to their national destiny as they interpret it and "out for blood" as the piling up of armaments discloses. All these are sixth ray characteristics, emphasised by Scorpio and conditioned by Mars which ever rules the path of the individual disciple, and today the world disciple, humanity as a whole, stands at the very portal of the Path. The entire west is at this time under Martian influence but this will end during the next five years.

Thirdly, Mars governs the senses which are five in number. These senses are the basis of all human knowledge where that which is tangible and objective is concerned or inferred. Mars, therefore, rules science and hence the reason in this present era for the fundamental but not permanent *[216]* materiality of science—a materiality which is rapidly lessening as Mars nears the end of

its present cycle of influence. Already, the trend of modern science is shifting into the realm of the intangible and into the world of the non-material. Hence also the fact that the opposition to occultism is waning and its day of power approaching. These subtler senses will supersede the physical senses over which Mars has so long had a successful control, and hence again the growth in the world today of the psychic senses and the appearance on every hand of the subtler and more esoteric powers of clair-voyance and clair-audience. This development is inevitable as the influence of Scorpio and of Mars begins to lessen, as is the case today. The year 1945 saw this influence almost completely vanish, particularly from the astral plane. Astrologers would do well to remember that the influence of the constellations, signs and planets, work out upon three levels of awareness—three descending levels—and are felt first of all upon the mental plane, then upon the astral plane and finally upon the physical plane. But it is with this last plane that astrologers are primarily concerned, emphasising happenings and events and not their conditioning causes. At present, astrology deals with effects and not with that which is causing them. There is much confusion over this matter and the horoscopes of the three levels are often much distorted. A horoscope which could be interpreted purely upon the mental plane is given a physical interpretation, and thus happenings which are entirely mental are portrayed as physical occurrences. A clue to this triple interpretation which astrology must eventually recognise can be found in the relation of the orthodox, the esoteric and the hierarchical planets and the rays of which they are the expression.

You will see from this how important are the functions *[217]* of Scorpio and Mars upon our planet at this time, and you will note also how brief a time remains in which humanity can (rightly or wrongly) handle its tests. You will realise also the pressure under which the Hierarchy at this time struggles now that Martian energy is expressing itself upon the astral plane. Will the world Hercules lift this problem up into heaven and “elevate the Hydra” of passion and hate, of greed and aggression, and of selfishness and ambition up into the region of the soul? Or will it carry the whole matter down on to the physical plane with the inevitable corollary of world disaster,

world war and death? Such are the problems with which the guiding Hierarchy is faced.

Scorpio is also most interestingly connected with the constellation, Cancer, through the influences of the sixth ray, for it should be remembered that that ray is also expressing itself through Neptune, but in a spiritual and esoteric manner. Neptune governs Cancer esoterically. The significance is therefore clear, for Cancer is the sign of birth; it is the door into incarnation and the sign of generation. Scorpio is the sign of sex and of regeneration, and birth is ever the intended result of the sex relation. Father-spirit and Mother-matter when brought together produce the Son. The tests and difficulties and pains of this era are symptoms or indications of the "entering into manifestation" of the new civilisation and culture. They portend the birth of the new era for which the entire world waits. This will happen if—speaking esoterically—the sixth ray energy of Mars is transmuted into the sixth ray energy of Neptune, for the one is "objective and full of blood" and the other is "subjective and full of life."

A great mystery is veiled and hidden in the above relationship, for Cancer-Neptune is expressive of the seventh *[218]* ray which rules and controls the eighth Creative Hierarchy. This is one of the five Hierarchies whose names are unknown to us and this particular one stands upon the verge of liberation. At the same time it is closely connected with the mind principle as it works out through the solar Angels or through the human hierarchy. It is related to *the birth* of the fourth Creative Hierarchy in a sense not to be understood by anyone below the stage of the fourth initiation, but it is an interesting fact to remember for it is in the connection between the sixth and seventh rays that that potent "desire for incarnation" was aroused which resulted in the fall of the angels in primordial times. This sixth ray influence coming from three angles—orthodox, esoteric and hierarchical—and hence involving both Neptune and Mars—predisposes the race and individual man as well to become one-pointed disciples in Sagittarius. This latter constellation is ruled by Mars, bringing the man into control or closer touch with the lunar lords, the sixth Creative Hierarchy. Students should study

their charts with care, remembering to differentiate between the five Hierarchies which are the non-manifesting Hierarchies, and the seven Hierarchies which are in expression now, and of which the sixth Creative Hierarchy is a part. This Hierarchy, from the larger angle of the entire twelve hierarchies and not simply the seven manifesting hierarchies, is the eleventh or the second. The sixth Ray of Devotion is consequently most powerful in this age or cycle and hence the expression in every land today of its best and its worst features, of which the intense devotion to material things and the intense devotion to spiritual values are dramatic instances.

Scorpio and Aquarius are also in a peculiar relation to each other through the planet Mercury which governs the *[219]* human family (being the hierarchical planet in Scorpio), and through Neptune which rules Cancer, thus governing expression upon the physical plane. In this connection the Moon is given as the orthodox ruler and the hierarchical rule of Aquarius. I would here remind you that the Moon is usually regarded as "veiling" or "hiding" some planet and of these there are three which the Moon may be veiling. Here the intuition of the astrologer and of the esoteric student must be called out. These planets are Vulcan, Neptune or Uranus. These three create and influence certain aspects of the Mother principle, which nourish and feed the life of the inner divine reality until the time comes when the Christ child is brought to the birth. They determine or condition the physical, astral and mental natures, thus creating the personality. They form a triangle of immense creative potency, upon which theme I will later enlarge when dealing with the Science of Triangles. The point which I am here making is that through the influence of Mercury and Neptune the group consciousness of the individual is developed, so that through the tests in Scorpio and the experience in Aquarius the disciple emerges *on the physical plane* into the position of a world server; all world servers are decentralised workers and are governed by the need and the reactions of the mass or group. That is one of the reasons why, when in training, disciples are absorbed into a Master's group which is integrally a collection of individuals who are imbued with the group idea and are learning increasingly to react to it. In this world period and in a peculiar manner, as far as the race (Aryan) to

which the Western world belongs, Neptune is known esoterically as the Initiator. In certain ancient formulas, the great Teacher of the West and the present world Initiator, Christ, *[220]* is spoken of as Neptune, Who rules the ocean, whose trident and astrological symbol signifies the Trinity in manifestation and Who is the ruler of the Piscean Age. The formula runs as follows, speaking esoterically: "... the fish goddesses who have leapt from earth (Virgo) to water (Pisces) unitedly give birth to the Fish God (Christ) who introduces the water of life into the ocean of substance and thus brings light to the world. Thus does Neptune work." This is, however, a great mystery, revealed only at the time of the second initiation in which the control of the fluidic astral plane is demonstrated.

Cancer, being the door to incarnation, has a close relation to Scorpio through Neptune and Mars, both of whom are expressions of the sixth ray energy. In Cancer, you have the devotion of the soul, developed to such an extent that the urge to manifest overcomes all other urges, and the processes of incarnation impose themselves upon the soul. In Scorpio, that same spirit of devotion (which is based on the sense of duality and the need to go out towards that which is not the Self) is turned in the reverse direction and the urge towards liberation and the desire to tread the Path of Return becomes so strong that the disciple submits to tests, reverses—at tremendous cost and pain—his position upon the wheel of life and assumes the attitude of the Observer in contradistinction to that of the Experiencer. Old identifications cease; new trends toward higher, subtler and more spiritual identifications begin to appear and then Neptune and Mars begin to play their part.

A close study of all the above relations will reveal the fact that four signs of the zodiac play a dominant part, therefore, in the life of the man who is working whilst in incarnation with his Sun in Scorpio or with Scorpio rising. These are: *[221]*

1. Aries	Cardinal Cross . . .	Initiating impulse	Life.
2. Cancer	Cardinal Cross . . .	Focussed impulse	Incarnation.
3. Scorpio	Fixed Cross	Reversing impulse	Return.
4. Aquarius	Fixed Cross	Group impulse	Service.

These are signs 1-4-8-11. These numbers in themselves are most significant for they are the signs of will-desire, of human expression, of the Christ principle and of initiation. There is no need for me to enlarge upon this fourfold theme and the truth of its implied teaching, for it is obvious and clear and the history of the soul is sealed up in these numbers.

I would like to touch upon another interesting point which will serve to demonstrate the potency of Scorpio and its energies in the life of the disciple. Scorpio is one of the four arms of the Fixed Cross of the heavens, as you well know. Upon that Cross, the correctly poised man stands right at the centre where the four arms meet and, therefore, at the point where the energy of all the four signs and of their ruling planets can pour through him and evoke the needed reactions, produce the conditions wherein test is possible and so bring about the necessary reversal of the life currents in the man's nature and place him upon the reversed wheel. The planets which will rule and condition him in some aspect or other of his nature are:

	Planet	*Sign*	*Ray*	*School*
1.	Venus	Taurus	5th	Orthodox
2.	Vulcan	Taurus	1st	Hierarchical. Esoteric
3.	The Sun	Leo	2nd	All three
4.	Mars	Scorpio	6th	Orthodox and Esoteric
5.	Mercury	Scorpio	4th	Hierarchical
6.	Uranus	Aquarius	7th	Orthodox
7.	Jupiter	Aquarius	2nd	Esoteric
8.	The Moon	Aquarius	4th	Hierarchical

From this tabulation, it will appear that the influence of only one ray, that of the third Ray of Active Intelligence, *[222]* is missing. All the other rays pour through, vertically and horizontally, into the man's nature and his environment. Life, quality and appearance are all tested, but as the entire experience has to be fought out subjectively and lifted “up into the air” finally and raised into the world of spiritual values where all problems must be solved in the light of the intuition and by the soul, the stimulation of the intellect and the focussing of the disciple's attention upon the physical plane

(the world of material values) is not desirable. Therefore, the influence of the third ray is omitted or "occultly deflected," as it is called, except in so far that the substance of the brain is automatically conditioned by the third ray which is the subconscious ruler of matter. This pouring in of six potencies is that which provides the setting and conditions of the tests; all these ray energies express themselves as the active sub-rays of the ray upon which the soul of the disciple is found; hence the necessity to ascertain the ray of the soul, prior to casting the horoscope and setting up the chart.

This brings me to two points about which I would like to speak a word. In dealing with the horoscope of the personality and with the average non-aspiring man, the astrologer should endeavour to discover the personality ray from a study of character, of the physical indications, of the emotional qualities, of the type of mind and the nature of the environment. He will then be able to lay out a far more useful chart with the orthodox planets ruling the life. In the case of the horoscope of a disciple, he should do the same, endeavouring to discover the ray of the soul. The soul ray only sets its mark and emphasises its quality and nature in the case of advanced people, and when that emerges clearly, the man is obviously a disciple and the esoteric planets will then govern his chart. Having determined *[223]* the ray of the man undergoing tests in Scorpio, the astrologer can then place the other rays in relation to him and his probable experience.

The other point to which I sought to refer is the constant use of the word "relation" or "relationship" and analogous phrases. This is unavoidable for the reason that the entire Science of Astrology is, in the last analysis, the Science of Relations and there is consequently no use in avoiding the term, especially when there is no other which seems to meet the requirements as adequately. Inter-relation, inter-dependence, inter-communication, interplay —these are words governing the scientific basis of astrology, and they are beginning to be words in general use today in connection with human affairs and human conduct. This will be increasingly the case. The preparatory stages for world fusion, blending and synthesis are present at this time, and

in this fact lies the hope of the world and the surety of the ultimate solution of the world problem along right lines.

In connection with the vertical and the horizontal life of the Fixed Cross, it is instructive to note that the vertical life of the man upon that Cross (no matter in what sign his sun may temporarily find position), is ever Aquarius-Leo. This indicates that the self-centred individual in Leo learns the lesson of the Cross and becomes decentralised, group conscious, and given to service. The horizontal arm is Taurus-Scorpio, indicating that desire for materiality is finally superseded by desire for the spiritual values, and this is demonstrated through the tests in Scorpio. Earth and water (Taurus and Scorpio) must be blended and related and it is this truth connected with these two signs of the zodiac which lies behind all teaching upon baptism and purification. The earthly material desires of Taurus must in *[224]* due time be brought under the influence of the purifying water in Scorpio. Baptism by water (a name for the second initiation) needs a preparatory period of testing and purification, and this the experience in Scorpio is intended to give. Likewise, fire and air (Aquarius and Leo) must also be blended and thus the four elements as well as six out of the seven rays must all play their part in conditioning the man in Scorpio for the final stages of the Path.

The place of the planets in this sign is also most revealing, and in line also with the general purpose of the experience in Scorpio, as outlined above. Uranus is exalted in Scorpio; the power of Venus is lessened in this sign, whilst the Moon falls. What do these facts symbolically portray? Let me see if I can make the beauty of these implications clear to you.

Uranus is the planet whose characteristics are the scientific mind, which, at this stage of the disciple's career, means that he can begin to live the occult life and the way of divine knowledge can take the place of the mystic way of feeling. It means also that knowledge can be transmuted into the way of wisdom and of light. This necessarily brings in the will aspect or the influence of the first ray (Vulcan) blended with the seventh ray (Uranus) producing the desired manifestation upon the physical plane. Uranus,

therefore, initiates a new order of life and conditions and this—when developed in the life of the disciple—in its turn produces an understanding of the causes of things as they are, and the desire to change the old order and the old orientation into the new. This produces the reversal of the wheel. This can be seen happening today most clearly in connection with humanity and with world processes. Carried forward to its logical conclusion, the influence of Uranus finally produces an unfolded spiritual consciousness in contradistinction to *[225]* the human; for this reason, Uranus is exalted in this sign and assumes a position of power and of directed influence.

Venus , the intelligent mind, has its power lessened in this sign because the intellect—having been developed and used—must now be subordinated to a higher power of the soul, the spiritual intuition. The Son of Mind, the solar Angel, must now manifest as a Son of God. This solar Angel, when in control, must give place eventually to the Presence. This it has hitherto veiled or hidden. Venus must wane and the Sun—as a symbol of Deity—must wax in influence and finally take its place. Such are the symbolic and esoteric significances.

The Moon is here regarded as functioning in its true nature and, therefore, as expressing symbolically that which is dead. The Moon here stands for the personality and, in the final victory in Scorpio, the personality is entirely vanquished and defeated. Desire is killed, for it is through expressed desire of some kind that personality demonstrates life, quality, appearance. Ponder upon this, for in Scorpio the Moon falls and its influence fades out.

Extremes ever meet in the disciple who stands at this midway point or at the centre of the Fixed Cross in Scorpio. The spiritual imagination, which is the factor of greatest service to man, begins to take the place of the ancient glamour by means of which we have fabricated the untrue world in which we appear to live and move and have our being. The self-indulgence which was initiated in Taurus gives way in Scorpio to the selfless attitude of the disciple; ambition gives place to the executive activity of the soul, whilst attachment to personality desires, likes and dislikes is transmuted into the tenacity of soul purpose. The hidden powers of the soul nature—secret and

misused because misunderstood and misapplied and, therefore, misdirected —are *[226]* superseded by the mysteries of initiation, and the practical understanding of the energies thereby conferred upon the recipient. Such are some of the great transformations which take place in the life of the disciple who submits *intelligently* to the tests and difficulties in Scorpio.

The three decanates and their rulers are given very differently by various astrologers. One group posits Mars, the Sun and Venus as ruling the decanates of Scorpio whilst another regards Mars, Jupiter and the Moon as the three rulers. Perhaps the truth lies in both conclusions, if we view them from the esoteric standpoint or from that of the undeveloped man. This will be an interesting point for astrologers to investigate and study. Some day they will arrive at a clear decision as to the position of the five planets suggested as ruling the decanates (they agree on one); I cannot indicate to you the essential truth because a new planet is arising in this sign and it is for man to discover and rightly place it within the circumference of the Great Wheel.

The keywords of this sign are significant and illuminating. Deception and triumph—control by Maya and control by the soul—conflict and peace—such are the hidden secrets of this sign and these are summed up for all disciples in the two keywords. Upon the ordinary wheel, whereon the soul is found, blind and apparently helpless, the Word goes forth in the following terms: “And the Word said, Let Maya flourish and let deception rule”; upon the reversed wheel, the soul chants or sings the words: “Warrior I am and from the battle I emerge triumphant.”

LIBRA, THE BALANCE

The sign Libra is one of peculiar interest, but in a most paradoxical manner, for much of its interest is based upon *[227]* the fact that it lacks spectacular interest of any kind—except in the case of disciples or those nearing the Path. It is a sign of balancing, of careful weighing of values, and of achieving the right equilibrium between the pairs of opposites. It might be regarded as the sign in which the first real vision of the Path appears and of

the goal towards which the disciple must ultimately direct his steps. This Path is the narrow razor-edged Path which runs between the pairs of opposites and which—if it is to be safely trodden—requires the development of a sense of values and the power to utilise rightly the balancing, analytical faculty of the mind. It is also the sign of intuitive perception and, on the ordinary way of progression around the zodiac, it comes *after* the normally drastic experience of the man in Scorpio; this is usually of such a nature that the instinct to self-preservation has been aroused to such an extent that in the dire need of the man (not the disciple, at this time) a call to the soul has gone forth and has evoked response. The first few faint flashes of the intuition have been sensed and vaguely recognised. Then follows the experience in Libra wherein a life is spent in quiet, thoughtful reflection or in a condition of static unresponsiveness; it may be a life of balancing, of weighing this and that, and of determining which way the scales shall fall so that in the next sign certain designed results will occur. The following Virgo life will be either one of a personality, materialistic nature, lived under the influence of the material aspect of Virgo, the Mother, or there will be evidenced a slowly emerging soul vibration, indicating that hidden spiritual life of which the Virgin Mother is the fore-ordained custodian. As progress is made, recurrently or cyclically, around the wheel of life, these experiences and vibratory activities intensify in character until the time comes when the reversal of the wheel *[228]* takes place. Then Libra leads on to Scorpio and the active soul life (active through the medium of the personality nature and not simply on its own plane) is registered, recorded and noted in Virgo, and balanced and assessed in Libra, eventually bringing about the tests and trials between the soul and the personality, which latter fights with power and determination to preserve the status quo of the balanced expression of these two where the preponderance of the personality influence is not possible.

Libra can also be spoken of in terms of the meditation process as taught both in East and West. It can, therefore, be regarded as the “interlude between two activities,” which is the explanation given to that stage in meditation which we call contemplation. In the five stages of meditation (as usually

taught) you have the following: Concentration, meditation, contemplation, illumination and inspiration. These five stages are paralleled in the five strictly human signs of the zodiac:

1. Leo—Concentration—Soul life focussed in form. Individualisation. Self-consciousness. Undeveloped and average man. Human experience.
2. Virgo—Meditation—Soul life, as sensed in man, the gestation period. The stage of the hidden Christ. Intelligent man. Personality, as hiding the Christ life.
3. *Libra* —Contemplation—Life of soul and form is balanced. Neither dominates. Equilibrium. An interlude wherein the soul organises itself for battle and the personality waits. This is the probationary path. Duality known.
4. Scorpio—Illumination—The soul triumphs. Experience in Taurus consummated. Astral glamour dissipated. *[229]* Soul light pours in. The Path of Discipleship. The Disciple.
5. Sagittarius—Inspiration—Preparation for initiation. Soul inspires personality life. Soul expresses itself through personality. The Initiate.

I would here remind you that, though initiation is taken in Capricorn, the man is an initiate before he is initiated. This is the true secret of initiation.

You have, therefore, the activity wherein the personality grows and develops, and yet at the same time it veils and hides the hidden "man of the heart," which is the Christ, within each human form. You have then the interlude wherein the point of balance is reached between these two and neither is dominant. The "scales tip back and forth" in either direction or—as it is sometimes expressed—man swings between the pairs of opposites. Hence the importance of this sign in the life expression of the man and hence also its peculiar difficulty; it provides the curious see-saw experience which proves so distressingly bewildering first to the man who seeks to be entirely human but finds within himself impediments and urges which drive him on to something which is higher than the human and, secondly, to the

aspirant or the disciple. His focus of interest and his aim is soul life, yet he finds within himself that which seeks ever to draw him back to the old ways, the old habits and the old desires.

This sign is sometimes called “the place of judgment” for it is here that the decision is made and the die is cast which separate the “sheep from the goats” or those constellations ruled by Aries (the Ram or Lamb) and those ruled by Capricorn, the Goat. It really marks the distinction between the ordinary wheel of life and the reversed *[230]* wheel. In the days before Leo-Virgo were divided into two signs, Libra was literally the midway point. The situation was then as follows:

Aries.	Taurus.	Gemini.	Cancer.	Leo-Virgo.
		LIBRA		
Scorpio.	Sagittarius.	Capricorn.	Aquarius.	Pisces.

and in this round of the zodiac (as far as humanity is concerned) you have depicted the entire history of the race. This involves its mental beginnings in *Aries* (the will to manifest) and the start of the outgoing life; you have its directed desire in *Taurus* , producing manifestation; then emerges its dual consciousness in *Gemini* or the soul-body realisation; the processes of physical incarnation go forward in *Cancer* , followed by the dual development of the soul-body, or the subjective and objective consciousness, and the God-man in *Leo-Virgo* . Next comes *Libra* , wherein the point of balance is eventually reached between spiritual man and personal man and the stage is laid for the final fivefold process which is, in reality, the subjective correspondence to the outer externalisation upon the Path of Outgoing and which is carried forward upon the Path of Ingoing, or the Path of Return. Then takes place the reversal of the wheel and the beginning of the new orientation and of discipleship in *Scorpio* , the directed, controlled life of the disciple in *Sagittarius* , initiation in *Capricorn* , followed by service in *Aquarius* and the work of a world saviour in *Pisces* and final liberation.

In this world period we have the division of the sign of the Sphinx into two signs (the Lion and the Virgin, soul and form) because the state of human

evolution and conscious realisation is that of a recognised duality; it is only at what is called the “final judgment” that another fusion *[231]* will take place and Virgo-Libra will form one sign, for then man's sense of antagonistic dualism will be ended and the scales will have been turned finally in favour of that which the Virgin-Mother has hidden from expression for aeons.

This final judgment, as far as this planetary cycle is concerned, will take place in the next great world cycle and by that time two-thirds of the human race will have unfolded the Christ principle in one or other of the various stages of unfoldment and be upon one of the final stages of the path of evolution; they will be either probationary or accepted disciples or upon the Path of Initiation. Eventually, in some mysterious way, there will be only ten signs of the zodiac again; Aries and Pisces will form one sign, for “the end is as the beginning.” This dual and blended sign is called in some of the ancient books “the sign of the Fish with the head of the Ram.” We shall then have

1. Aries-Pisces
2. Taurus
3. Gemini
4. Cancer
5. Leo
6. Virgo-Libra
7. Scorpio
8. Sagittarius
9. Capricorn
10. Aquarius

Fire and water will then blend, veiling the past which has gone instead of the future as is now the case. Earth and air will then fuse and in this way the old prophecy, repeated in the Bible, that “there shall be no more sea” will be proved correct. Air (heaven) will then have “come down to Earth” and fusion will be established.

In the cosmic sense then and not in the individual sense, the unfoldment of the cosmic Christ will be manifested for which “the whole creation waits”; thus will come the consummation of desire as a result of dedicated aspiration. *[232]* Then, and only then, will the “Desire of all nations come” and He for Whom all men wait will appear.

The history of desire is to be found in the four signs of Taurus, Libra, Scorpio and Pisces.

1. Taurus	the Bull of Desire. (Life.)	Material desire rules.
2. Libra	the balancing of desire. (Balance.)	The opposite objective to desire is the scales or balances.
3. Scorpio	the victory of spiritual desire. (Quality.)	The soul triumphant.
4. Pisces	consummation of divine desire. (Appearance.)	The "Desire of all nations." The Cosmic Christ.

There is therefore the individual experience in Libra of the balanced life wherein experiment is made and the consequent tipping of the Scales in one direction or another until either desire or spiritual aspiration weighs the balances down sufficiently so as to indicate the way that the man must go at the time. There is the experi ence of humanity in Libra in which the same adjustments and experiments are being made, but this time the entire race of men is involved and not just an individual. This group experience, carried out upon the mental plane, will only happen when all men are polarised mentally and will take place and constitute the Judgment day, referred to above. Of this, the "point of crisis" in Libra and the present world situation and needed adjustment is the forerunner; this time the balancing is, however, upon the astral plane and the *desires* *[233]* of men are predominantly in a position of casting the deciding factor, whereas in the next great cycle it will be the minds of men which will do the deciding. Today, the foremost men of the age—disciples, aspirants and the intelligentsia—are being tested under the Scorpio experience whilst the masses are in the Scales; the weight of mass desire will turn them either up towards spiritual decision or down towards material and selfish ends.

It is because of this balancing quality in Libra that this constellation can be associated more specifically with the problem of *sex* than can any of the others. Sex is usually connected in the mind of the average astrological student with the signs Taurus and Scorpio. This is probably due to the fact

that the Bull is so frequently regarded as the symbol of the mad urges of the uncontrolled sex principle and because in Scorpio fundamental tests are applied. For most aspirants in the early stages, sex does constitute a fundamental problem. Esoterically, however, it is in Libra that the whole question comes up and will increasingly come up for answering, and it is in Libra that the balancing of the pairs of opposites must take place and reach solution through the activity of the judicial mind and the establishing of a point of equilibrium between the male and the female principles. This again (for it is a piece of recurrent symbology) is the problem existing basically between the Sheep and the Goats, between negative and positive, and between those who blindly follow either instinct or custom and those who climb freely where they choose and are self-directed in conduct and attitude. This self-direction may lead them in either direction upon the wheel of life, following either selfish desire or spiritual aspiration, but the point to have in mind is that, judicially and with intent and after due reflection and balancing of the various ways, they then *[234]* do as they will and as seems to them right and desirable. This is of itself of a basic usefulness and thereby they learn; for all action produces results and the judicial mind weighs cause and effect more correctly than any other.

It is not my intention here to indicate the solution of the problem of sex. Humanity will inevitably work it out as the aeons slip away and as the herd instinct gives place to the premeditated and self-conscious attitudes of the aspirant and the intelligentsia. I would remind you, however, that the herd instinct in relation to sex has its basis either in normal and natural animal instinctual desire or in emotional attitudes, and of these the last category are by far the worst and carry with them by far the more deep-seated seeds of trouble. They range all the way from the stage of free love and a general promiscuity to the orthodox narrow and bigoted Christian angle, as that is normally understood though not in the sense in which Christ viewed life. This narrow viewpoint and the normal Anglo-Saxon attitude (an outcome of the teaching of the Middle Ages) regard sex as unusually sinful, ever undesirable, and as something to be lived down and overcome, and kept secretly in the background of the Christian consciousness, where it is hidden

as a prurient mystery. This again is due to the influence of St. Paul but not to the teaching of Christ.

From these attitudes, there has been a violent reaction which is today at its height and this, in its turn, is both undesirable and dangerous, as are all violent reactions, for the one is as untrue as the other; it is at the centre of the Scales or at the hub of the wheel that the true perspective and indicated action can be seen correctly. When the basic "sex" relation is finally established and soul and body (negative and positive) are permanently related in the lives of the world aspirants, then we shall see the right handling of the *[235]* world teaching on the subject of physical sex. This teaching will come from the merging and synthesis of the best views of all the spiritually minded teachers in both hemispheres, embodying the experience of the East and of the West, and of the mystical and the scientific approaches to a mystery which is both physical (requiring scientific understanding) and mystical (requiring spiritual interpretation). It will involve the aid and conclusions of the medical profession in order to give the needed wise, physical instruction and the aid also of the cultural knowledge of the yogis of India in connection with the energy flowing through the centres—in this case the sacral centre. Finally, through the intelligent activity of the judicial and legal-minded men of the world, the search for a balanced and desirable point of view will come to an end. Out of the many sexual experiments now going on, the coming generation will arrive at a point of balance and then, as a consequence, they will tip the scales in the desired and desirable direction. Of this there is no question of doubt; there is only the point in time and this will be astrologically determined. Through the legal minds and through right legislation, sex will be seen eventually to be a proper and divine function and will then be safeguarded by right education of the young and the ignorant, and the right action of the young and highly intelligent emerging generation—the children and babies of today.

The teaching of wrong sexual habits, the example of widespread prostitution (I use this word in connection with men as well as women), the growth of

homosexuality (*not* in its rare physiological forms and predispositions but from the angle of a perverted mentality and an unwholesome imagination, which today lie behind so much of its expression), the narrow-minded Christian inheritance of a "guilt *[236]* complex" where sex is concerned, and the heritage of diseased and over-or under-sexed physical bodies, have brought the race to its present chaotic and unintelligent handling of the important problem. The solution will not be found through religious pronouncements, based upon an outworn theory, or through physiological inhibition or legalised license; neither will it come through legislation, inspired by various schools of thought in any community or nation. It will be the result of the united activity of the spiritually minded consciousness, the judicial attitude, the intellectual perception and the steady urge of the evolutionary process. Nothing can prevent the inevitability of the solution and the appearance of desirable attitudes and conditions wherein sex can find right expression.

Libra, as you know, governs the legal profession and holds the balances between so-called right and wrong, between negative and positive and also between East and West. This last point of adjustment may seem to you to be a meaningless phrase, but when the true and right relationship is established between the orient and the occident (which is not yet the case) it will come about through the activity of Libra and the work of the legal profession.

Libra has been the "sponsor of the law." Legislation has hitherto been engrossed with the enforcing of those negations and those attitudes of fear which have been preserved for us in the Mosaic code and imposed through the medium of punishment for infringement. This has been a probably necessary stage for child races and for the preservation of a "nursery regime" for men. But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra through the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforcement. *[237]* Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has *not*

succeeded in preventing crime or in deterring people from violent selfishness (for that is what all crime is), and just as the social attitude (in contradistinction to the anti-social position of all law-breakers) is being regarded as desirable and taught in our schools, so it is beginning to dawn upon the public consciousness that the inculcation of right relations and the spread of self-control and the growth of unselfishness (and these surely are the goal, subjective and oft unrealised, of all legal procedure) are the needed approach to the young.

The influence of Libra should be imposed in childhood along spiritual lines. Crime will be stamped out when the environing conditions in which children live are bettered, when physical attention is given in the early formative years to glandular balance as well as to teeth and eyes and ears, to right posture and correct feeding, and when there is also a more proper apportionment of time; when esoteric psychology and esoteric astrology give their contribution of knowledge to the bringing up of young people. The old methods must give way to the new and the conservative attitude must be dropped in favour of religious, psychic and physical training and experiment, scientifically applied and mystically motivated. When I say religious, I do not refer to doctrinal or theological teaching. I mean the cultivation of those attitudes and conditions which will evoke reality in man, bring the inner spiritual man to the foreground of consciousness and thus produce the recognition of God Immanent.

I must write no more along these lines. I have enlarged somewhat upon sex and the judicial system as they are both *[238]* ruled and conditioned by Libra and this will be increasingly the case. The subject is too vast and too important for me to do more than indicate lines of approach. A cursory handling of the problem is of no real usefulness. In this transition period through which the world is now passing and in this interlude between two activities—that of the Piscean Age which is passing and that of Aquarius which is coming in—Libra will eventually rule, and the end of this century will see the influence of Libra steadily coming into pronounced control and

into a position of power in the planetary horoscope. There is, therefore, no need for real anxiety.

A certain relationship or configuration of stars—of which one is the star Regulus, in Leo—will bring about a situation wherein the re-orientation of the attitude of the legal profession will take place; its functions and duties will be centralised for the purpose of world usefulness, and in this process legislation for children will assume great importance and be the motivating power. This legal step will be primarily advocated by Russia and endorsed by the United States of America. Before 2035 A.D. such legislation will be universal in its sphere of influence and control.

All this will come about because Libra rules the present interlude and might be regarded as "the master of no-man's land," as one of the Masters of the Wisdom called it lately.

A study of *The Bhagavad Gita* and of Arjuna's problem when he sat down in despair between the two opposing armies will be found most illuminating in connection with Libra. The great battle which is related in that ancient scripture of India really took place in the first instance in mid-Atlantean days and in the sign Libra. The major conflict of this present, Aryan period is being waged upon a higher turn of the spiral and is under the influence of Scorpio. *[239]* That in the past prepared the world probationary disciple, humanity, for the path of true discipleship. That in the present is preparing the world disciple to take initiation. During the vast interim between the Atlantean decisive happening and the present time, a great re-orientation upon the wheel of life has taken place; since then, several million men have passed from Scorpio into Libra (symbolically speaking) and there have been "weighed in the balances" and have afterwards refocussed their desire life towards spiritual aspiration and reinforced their determination to move forward and thus have returned into Scorpio upon the reversing wheel. Ponder upon this thought, for this constitutes the real problem for the masses of intelligent men at this time.

As you already know, Libra is one of the four arms of the Cardinal Cross. This accounts for our difficulty in understanding the real nature of its influence. The significance of the energies working out into our solar system through the medium of the four arms of this Cross, or from the four constellations, Aries, Cancer, Libra and Capricorn, can be summed up in the four words: *Creation, Manifestation, Legislation* and *Initiation* . Having given you these words, their very scope and meaning make it hard for you to understand.

Cosmically, they mean the activity of Deity when spirit and matter are brought into a definite relationship and, under divine purpose, produce that fusion of living energies which will be adequately potent in time and space to bring that purpose to its desired consummation. This is Creation, or Aries in activity. They mean also the objective appearing of the thoughtform which God has thus created and in which is embodied His desire, His will, His purpose and His plan. This is Manifestation, or Cancer in activity. They mean again the working out of the plan under *[240]* spiritual and natural law which is evolutionary in expression; this is the goal of evolution and its expression and is steadily revealing the nature of God, for the laws under which this solar system of ours is governed are expressions of God's quality and character. This is Legislation, or Libra in activity. They mean, finally, the processes of initiation wherein, step by step and stage by stage, under law and through the method of gained experience whilst in manifestation, the creative plan is realised in consciousness. The unfoldment of the plan is thus carried forward through a progressed series of beginnings, of manifestations, and of consummations—all relative in nature but leading to an absolute consummation. This is Initiation, or activity in Capricorn. All this is on a somewhat vast and incomprehensible scale as far as the human understanding is concerned.

But consciousness and understanding of the larger purpose which lies behind the more exoteric intent of the unfoldment of the consciousness in this solar system, in the planet and in man, has to be grasped eventually towards the final stages of the evolutionary process. When this

understanding unfolds, then man becomes an initiate, vacates his position upon the Fixed Cross and begins the relatively slow process of mounting the Cardinal Cross. Then he becomes a cooperator in the great creative process and purpose. He begins to *create* his own body of expression upon the Cardinal Cross and the impulse of Aries begins to appear to him. As yet he understands it not. He *manifests* consciously in the world that which he intends to carry forward and Cancer then reveals to him its secret. He becomes his own *legislator* , ruling his conduct wisely, controlling his impulses intellectually and then Libra enables him to balance the material and the spiritual law. When he has done all this, *[241]* he discovers himself ready to enter into new and deeper experiments (should I call them experiences?) and as a participator in the divine plan and as a cooperator in the divine purpose, he then becomes his own *initiator* and is thus ready to take initiation. Such are the paradoxes of the spiritual life. But the secret of the Cardinal Cross is revealed only to the man who has mounted the Fixed Cross and gone through its fourfold experience. It is not possible to say more than what I have said.

Libra is an air sign; there are three air signs in the zodiac and their inter-relation makes a most interesting study and well worth the close investigation of the student as are all these major triplicities. Each of these signs is to he found in one or other of the three Crosses:

1. Gemini, the Twins	Mutable Cross	Duality.
2. Libra, the Balances	Cardinal Cross	Equilibrium.
3. Aquarius, the Water-Carrier . . .	Fixed Cross	Initiation.

These three, therefore, stand for duality—sensed, overcome and resolved into the synthesis of the great World Server, identified with the Heavenly Man and bringing his contribution, wrested in his experience upon the wheel of life from the sum total of energy, to the service of the Whole. Forget not that initiation is but another name for synthesis and fusion.

From another angle, you have:

1. Gemini, the Twins	Mind	Cause of duality.
2. Libra, the Balances	Supermind	Cause of synthesis.

3. Aquarius, the Water-Carrier . . . Universal Mind . . . . . Soul.

These three signs are pre-eminently signs of the Mind of God as it expresses itself through man; the lower mind dominates at first, causing the recognition of the Self and the Not-Self, or the essential dualism which underlies all manifestation; the higher mind, however, steadily increases *[242]* its power and control, producing the balancing of the pairs of opposites through the illumination which it brings to the lower mind, and then the Soul, the eternal Son of Mind, becomes the ultimate synthesis, focussing and relating the universal mind to the two lower aspects of the Mind of God.

These hints should serve to show you one of the great inter-relations which exist between the three Crosses, and with these we shall later deal when discussing them in greater detail in another part of this section on esoteric astrology.

It is interesting that in the note to Tabulation V both Libra and Gemini are omitted from the list. This is not an oversight but a point of true significance and an omission warranting recognition. This omission is based on two facts: First, that there was a time, as you have heard, when there were only ten signs, and in those ancient days as in the present time, there was a divergence of opinion among the astrological scientists; they differed as to which the ten signs might be and in this connection there were several schools of thought, but mainly two of importance. One group fused or made one sign out of Leo-Virgo and perpetuated their belief in the Sphinx; the other omitted Gemini and Libra altogether. They were of an earlier date than the latter who in reality had a zodiac of eleven signs. This is a fact of importance to you today. The other point of note and of a relative importance is that Gemini and Libra are the two strictly human signs; they are the signs of the ordinary man. Gemini upon the Mutable Cross stands for man's humanity, whilst Libra upon the Cardinal Cross rules man's subjective and spiritual life. The other signs in their consummation carry man beyond the stage of *[243]* ordinary humanity and produce the following states of consciousness:

1. Aries and Virgo.—The Cosmic Christ. Universal and individual.
2. Taurus and Pisces.—The world Saviours; i.e., Buddha and Christ.
3. Leo and Aquarius.—The world Servers; i.e., Hercules.
4. Sagittarius and Capricorn.—The world Initiates; i.e., Masters.
5. Cancer and Scorpio.—The triumphant Disciples.

The emphasis, however, on Gemini and Libra *as far as humanity is concerned* is on human attainment and achieving the point of balance before the other attainments become possible.

It is also peculiarly instructive to study the rulers of this sign. From the angle of orthodox astrology, Venus rules Libra, whilst—esoterically speaking—Uranus rules. Saturn is the ruler in this sign of that stupendous Creative Hierarchy which is one of the three major groups of Builders, forming part of the third aspect of divinity; Their goal is the giving of form to the Sons of Mind and thereby offering opportunity for sacrifice and service. A study of the relation of this Hierarchy to that of the human egos, the fourth Creative Hierarchy, will prove most illuminating and is handled somewhat in my earlier *Treatise on Cosmic Fire* . The nature and purpose of the three rulers will emerge with clarity if this is done.

This sign is consequently closely connected with the third aspect of the Godhead and hence it is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this. All the three divine aspects *[244]* in themselves are triune and manifest in three manners or through three lesser aspects and this third aspect is no exception to this rule underlying all the triplicities which condition the processes of evolution and manifestation. It is through a study of Libra that light upon the third aspect will come. The first aspect of will or power expresses itself in this sign as Law, as legislation, legality, justice; the second aspect manifests as the relation between the pairs of opposites (of which the scales are the symbol) and upon the physical plane shows itself as Sex; the third aspect demonstrates as concretised energy and this we call Money. It is literally gold and this is the externalised symbol of that which is created by the

bringing together of spirit and matter upon the physical plane. The third aspect is, as you know, the creator aspect and the energy which produces the outer tangible plane of manifestation—the form side of life.

If students will, therefore, make a careful study of these three—law, sex and money—as they express themselves today and as they can express themselves in the future, they will have a picture of physical human achievement and of future spiritual expression which will be instructive and most worthwhile. The whole process is accounted for by the activity of the three rulers of Libra: Venus, Uranus and Saturn.

Venus rules in Taurus, Libra and Capricorn, and is the source of the intelligent mind, acting either through desire (in the early stages) or love (in the later stages). In Taurus, this means the mind expressing itself through intelligent desire, for that is the goal of knowledge for ordinary man. In Libra, the point of balance or equilibrium is attained between material personal desire and intelligent spiritual love, for the two qualities of cosmic desire are *[245]* brought to the fore in the consciousness in Libra and balanced one against the other. In Capricorn, it stands for spiritual love, expressing itself perfectly when the work in Taurus and Libra has been accomplished. Thus can the golden thread of evolutionary progress be traced throughout the zodiacal path from sign to sign, and thus the history of humanity can be seen and its goal visioned. At some later date, the same golden thread can be traced in connection with the other kingdoms in nature, but the time is not yet and such a theme would prove profitless and unimportant. When, however, the consciousness of man is opened up in such a manner that it can register that which is proceeding and taking place in the three lower kingdoms in nature, then further light and information will be given. This will take place in a period of human history when Libra is dominant and the three divine aspects of the third Person of the Trinity, the Holy Spirit, the Creator—law, sex and money—will give the clue to the three lower kingdoms. Law, natural law (the externalisation of the subjective spiritual law) will give the clue to the animal kingdom; sex or the consciousness of affinity will reveal the mystery of the vegetable kingdom;

money will unveil the secret of the mineral kingdom and all this will come about through the activity of Venus and when this activity in the three signs of Taurus, Libra and Capricorn is better understood. This I shall further elucidate when we come to study the Science of Triangles at a later date. Suffice it to say here that each of these three signs is related to one of these three aspects of divine life:

1. Taurus—animal kingdom—law—natural law.
2. Libra—vegetable kingdom—sex—natural affinity.
3. Capricorn—mineral kingdom—money—concrete expression of the Law of Supply,

[246] and all these form a triangle with Libra at the apex and dominating.

Uranus is the esoteric ruler and is of supreme importance in this sign for the seventh ray works through this planet and is the embodiment of the principle of concretion and the materialising of that which is in need of objective manifestation, through the bringing together of spirit and matter. It is here that the whole mystery of money lies hid and the creation and production of money. I would like here to point out to you that it is with the third aspect of divinity and the third aspect alone that the creative process is concerned. It is through the relation of the three aspects of the third divine manifestation —law, affinity and concretised energy—that money is created.

It is here that many mystics and world servers prove futile. They work from far too high a level and from the standpoint of spiritual incentive. They normally and naturally (because that is where their focus of consciousness is placed) work from the standpoint of the second aspect, whereas it is the third aspect (equally divine and equally important) which must be invoked and evoked. Ponder upon these words. It is *not* the bringing together of spirit and matter as occultism understands those terms but the relating of physical need and physical supply and the bringing together of two tangibles through the power of the creative imagination. It is for this reason that so many schools of thought prove so successful in materialising that which is required and why other schools of thought so signally fail. They work from

too high a plane and have not the ability *to carry through* . I have here given you hints which can be fruitful of result if interpreted correctly and acted upon from right motive, in group formation and with selfless purpose.

[247] Through this planet, Uranus, Libra is related also to Aries and Aquarius and it is through Uranus that the great pair of opposites, Aries-Libra, are brought into touch with each other in a very deep sense. Through its activity, an intense interplay takes place, making for the attainment of equilibrium in Libra of that which had its beginning in Aries. Aries, Libra and Aquarius constitute therefore another triangle of power which must later be considered; these triangles will, as I have earlier hinted, dominate the new astrology in a most interesting manner and condition the charts of those whose horoscopes are being considered.

Libra is related, therefore, to five signs of the zodiac—Aries, Taurus, Gemini, Capricorn and Aquarius.

1. Aries	Beginning	Creation	Evolution.
2. Taurus	Desire	Incentive	Progress.
3. Gemini	Duality	Condition	Interplay.
4. Capricorn	Synthesis	Initiation	Attainment.
5. Aquarius	Objective	Inclusion	Service.

This relation is established by the three rulers: Venus, Uranus and Saturn. These five, with Libra at the point of balance, create one of the six-pointed stars of evolution and also bring into relation with them three planets which are peculiarly concerned with the expression of the Christ consciousness in the world. These three planets are (through the rays of which they are the medium) all to be found upon the first major line of force, the line of will or power and of purpose and visioned goal.

1. Uranus.—7th Ray of Ceremonial Magic. *God the Father* . He who relates. The Source of Duality. He who perceives the end from the beginning. Spiritual consciousness.

Intuition to Inspiration.

[248] 2. Venus.—5th Ray of Mind. *God the Son.* The Son of Mind. He who includes. Egoic consciousness.

Intellect to Intuition.

3. Saturn.—3rd Ray of Intelligence. *God the Holy Spirit* . He who knows. Mind. Human Consciousness.

Instinct to Intellect.

It is for this basic reason—founded upon the above triple relationship—that Libra is the "point of balance" in the zodiac. In most of the other constellations, at some stage or other, there comes a "point of crisis" wherein the effect of the energy pouring through the sign (via the ruling planets) to man is at its highest point of effectiveness. This in time precipitates the crisis which is required to release the man from the planetary influences which condition his personality and bring him more definitely and consciously under the influence of the sign of the zodiac. But in Libra there is no such point of crisis any more than there is in Aries. There is only the interlude of balance as a prelude to a more effective and sensitive progress upon the path. It is the same in Aries. As it is esoterically said: "Before creation, silence and the stillness of a focussed point." This applies to both Aries and Libra—the one in a cosmic and creative sense and the other in an individual and progressive evolutionary sense.

The following planets and their rays govern the Cardinal Cross of which Libra is one of the points:

1. Mars	6th Ray	Idealism . . . Devotion . . . Struggle.
2. Mercury	4th Ray	Harmony through Conflict.
3. Uranus	7th Ray	Ceremonial Order, Law or Magic.
4. Venus	5th Ray	Concrete Knowledge or Science.
5. Saturn	3rd Ray	Active Intelligence.
6. Neptune	6th Ray	Idealism . . . Devotion . . . Struggle.

[249] Here we have six planets and five rays of energy and the expression of the two lines of spiritual energy; Love-Wisdom in two of the rays and planets, and three of the rays and planets upon the first major stream of energy, will or power. You will note how three of these rays definitely

predispose the Libran subject to concrete understanding, to intelligent will and to knowledge: the first ray (functioning through the 3rd and 5th rays) the fifth ray and the third ray. Hence the effectiveness of Libra upon the physical plane and the power of the developed Libran to project the inner spiritual purpose or intended will into physical expression. An instance of a person, equipped to do this, can be seen in H. P. Blavatsky.

In this sign, Saturn is exalted for—at the point of balance—opportunity comes and a situation is staged which makes a choice and a determination inevitable. It is a choice which has to be made intelligently and upon the physical plane, in the waking brain consciousness. It is only now that the full purpose and the work of Saturn for humanity can reach a point of group usefulness, for it is only now that humanity has reached a point of general and widespread intelligence which can make any choice a definite conscious act, entailing responsibility. Prior to the present time, only a few pioneering disciples and a handful of intelligent people could be regarded as freely choosing at the "point of balance" the way that they intend "to tip the scales." Today, there are countless numbers and hence the intense activity of Saturn as we enter into the first decan of Aquarius and hence the same activity because humanity itself now stands upon the probationary path. This, Libra governs and controls, therefore the path of choices, of deliberately applied purificatory measures and the turning point *[250]* before Scorpio, which governs the path of discipleship, can properly play its part.

The power of Mars is lessened in Libra; this is the sign of interlude and Mars is temporarily quiescent, prior to gathering his forces for a renewed effort in Scorpio or for the "quickening" of the spiritual life in Virgo, according to which way the wheel is turning for the man.

The Sun "falls" in this sign because again neither the personality nor the soul dominates in the man who is a pure Libran; a balance is achieved and thus they esoterically "tune each other out." Neither the voice of the personality nor of the soul is heard particularly but, as the *Old Commentary* puts it, "a gentle oscillation now proceeds. No strident note is heard; no

violent colouring of the life affects (I know not how else to translate the original phrases) and no upsetting of the chariot of the soul." The significance of the place of the planets in this sign will emerge clearly in your consciousness when you study them with care and the *meaning* of Libra will become definitely formulated in your mind. The characteristics of this sign are not easy to define or comprehend because they are in reality the synthesis of all past qualities and achievements and any clear presentation of the pairs of opposites is difficult to get. As regards man upon the probationary path or upon the verge of treading it, it might be said that his characteristics and qualities in this sign are:

BALANCE OF THE OPPOSITES IN LIBRA

Fickleness and variability	A secure and settled position.
Imbalance	Balance.
Bias. Prejudice	Justice. Judgment.
Dull stupidity	Enthusiastic wisdom.
Untrue, showy outer form life . .	True correct expression.
Intrigue	Straightforward conduct.
Materialistic attitudes	Spiritual attitudes.

[251] It is the balancing between the pairs of opposites which makes the man in Libra sometimes difficult to understand; he appears to vacillate but never for long and often unnoticeably, for there is always the final balancing of the qualities with which he is equipped.

The rulers of the decanates in this sign are again dual in their presentation by different schools of astrologers. Sepharial gives us the Moon, Saturn and Jupiter, whilst Alan Leo posits the controlling planets as Venus, Saturn and Mercury. In this case, as in some others, the truth lies between the two or in a combination of both. The true rulers of the decanates in Libra are Jupiter, Saturn and Mercury. I need not enlarge upon their effect except to point out that the result of the Jupiterian influence is to "open the door of the womb" in Virgo—a planet which we shall consider when we study that sign of the zodiac, which is our next undertaking.

The words or keynotes of this sign are so clear and plain that any elucidation of mine would serve but to confuse the issue. They speak straight to the heart and without obscurity. To the average man with no developed spiritual consciousness, the word goes forth again and again throughout the aeons: "And the Word said: Let choice be made." The response eventually comes back as a result of the evolutionary process and from the soul: "I choose the way which leads between the two great lines of force."

VIRGO, THE VIRGIN

The sign Virgo is one of the most significant in the zodiac for its symbology concerns the whole goal of the evolutionary process which is to shield, nurture and finally *[252]* reveal the hidden spiritual reality. This every form veils, but the human form is equipped and fitted to manifest it in a manner different to any other expression of divinity and so make tangible and objective that for which the whole creative process was intended. Gemini and Virgo are closely related but Gemini presents the pairs of opposites—soul and body—as two separate entities whereas in Virgo, they are blended and of great and supreme importance to each other; the mother protects the germ of the Christ life; matter guards, cherishes and nurtures the hidden soul. The keynote which embodies the truth as to the mission of Virgo most accurately is "Christ in you, the hope of glory." There is no clearer or more adequate definition of this sign than that; I would have you bear it in mind throughout our discussion upon this sixth sign of the zodiac (or the seventh if one is not considering the reversed wheel).

In all the great world religions, the Virgin Mother appears and this a study of any book upon comparative religion would prove. I cannot trace for you at length this universal recognition of the task of Virgo; it is needless for me to do so as it has been adequately done by many research scholars. I would, however, point out that four of the names whereby the Virgin is called are familiar to all of us, and tell us much as a whole concerning the form nature of which the Virgin is the symbol. The word *Virgo* itself is a descendant of and a corruption of an ancient Atlantean root name which was applied to the

mother principle in those far off times. This Virgin was the founder of the matriarchate which then dominated civilisation and to which various myths and legends bear evidence and which have come down to us concerning Lilith, the last of the Virgin Goddesses of Atlantean times; the same thought is also to be found in the traditionary accounts of the ancient *[253]* Amazons, whose queen Hercules defeated, wresting from her what he sought. This is an allegory, teaching the emergence of the spiritual man from the control of matter. Three of these goddesses are *Eve* , *Isis* , and *Mary* . They are of peculiar and significant importance where our civilisation is concerned for they embody in themselves the symbology of the entire form nature, which, when integrated and functioning as a whole person, we call the personality. This personality is (as far as humanity is concerned) the developed and qualified expression of the third aspect of divinity, that of God the Holy Spirit, the active intelligent and nurturing principle of the universe. This aspect we shall study in Leo and see there the unfoldment of that self-conscious entity and personality which in Virgo becomes the mother of the Christ child. Eve is the symbol of the mental nature, and of the mind of man attracted by the lure of knowledge to be gained through the experience of incarnation. *Eve* , therefore, took the apple of knowledge from the serpent of matter and started the long human undertaking of experiment, experience and expression which was initiated—from the mental angle—in our Aryan times. *Isis* stands for this same expression down on to the emotional or astral plane. Eve has no child in her arms; the germ of the Christ life is as yet too small to make its presence felt; the involutionary process is yet too close; but in Isis the midway point is reached; the quickening of that which is desired (the Desire of all nations, as it is called in the Bible) has taken place and Isis consequently stands in the ancient zodiacs for fertility, for motherhood and as the guardian of the child. *Mary* carries the process down to the plane or place of incarnation, the physical plane, and there gives birth to the Christ child. In these three Virgins and these three Mothers of the Christ, you have the history *[254]* of the formation and the function of the three aspects of the personality through which the Christ must find expression. The sign of Virgo itself stands for a

synthesis of these three feminine aspects—Eve, Isis and Mary. She is the Virgin Mother, providing that which is needed for the mental, emotional and physical expression of the hidden but ever present divinity. These three expressions are brought to the needed perfection in Leo, the sign of the individual, developed self-consciousness and personality unfoldment.

Virgo is, therefore, the opposite pole of spirit and stands for the relation of these two after they have been brought together originally in Aries and have produced a recognised duality in Gemini.

I would here remind you of something which may at first serve to add to the possible confusion already existing in your minds but which lies behind all that I have given you. We have talked of the two ways of proceeding around the zodiac:—the ordinary way from Aries to Taurus, via Pisces, and the esoteric way from Aries to Pisces, via Taurus. These refer to human evolution, which is the only one which we are considering in this treatise. But in the major involutionary cycle which concerns the mass movement of spirit-matter, and not the individualised progress of man, the movement is from Aries to Pisces, via Taurus. The secret of the original sin of man is hidden in this truth, for a wrong orientation took place at one stage in human history and the human family went—as a whole—against the normal zodiacal current, so to speak, and it is only upon the path of discipleship that right orientation is achieved and humanity swings into the correct rhythm of progress. I would ask you, therefore, to differentiate between the involutionary process which affects the great Creative Hierarchies *[255]* and the evolutionary processes which affect the fourth Creative Hierarchy, the human. This, however, we are not really in a position to study, because when the evolutionary cycle is upon us, we ourselves are too closely identified with the process to be able to distinguish clearly between the cosmic Self and Not-self; we are only as yet learning to distinguish the Self and the Not-self on a tiny scale in connection with our own unfoldment. It is only when we are identified with the Hierarchy of our planet and with that centre of spiritual force which it is the immediate objective of those upon the path of discipleship to contact that it becomes possible for us to grasp—on the

evolutionary arc—those broad outlines and those major sweeps of divine energy which are present upon the involutionary arc. It is for this reason that a study of the zodiac in connection with the subhuman kingdoms of nature is not as yet possible.

Virgo is, therefore, the cosmic mother because she represents cosmically the negative pole to positive spirit; she is the receptive agent where the Father aspect is concerned. In a previous solar system, this matter aspect was the supreme controlling factor, just as in this solar system it is the soul or the Christ principle which is of paramount importance. Virgo is, from certain angles, quite the oldest of all the signs, which is a statement I am quite unable to prove to you. In that first system, the faint symptoms (if I may use such a word) of the duality which is a proven fact in this system are to be found, and this truth is preserved for us in the words that "the Holy Spirit overshadowed the Virgin Mary." The life of the third divine aspect played then upon the ocean of quiescent matter and prepared that substance (over untold aeons) for its work in this solar system. It is in this system that the Christ Child, the expression *[256]* of the divine consciousness and the result of the relationship of Father-Spirit and Mother-Matter, must he brought to the birth.

Another sign of the zodiac which is also closely related to the previous solar system is Cancer; it might be said that Cancer is an expression (in the stage of great advancement) of the first half of the life cycle in solar system one, whilst Virgo is an equally advanced expression of the second half. In an effort to grasp the situation, it should he remembered that the consciousness aspect, as we understand the ability to be aware, was lacking entirely except in such an embryonic manner that the whole process resembled the stage of the embryo in the womb, prior to the quickening at the middle point of the gestation process. It will, however, do none of you any harm to exert the imaginative faculty and thus get a vague and faint idea of the synthesis of the great evolutionary scheme which, in a cosmic sense, concerns the threefold personality of Deity. With this I attempted to deal in *A Treatise on Cosmic Fire* .

This is the sixth sign and of it the six-pointed star is the ancient symbol, portraying as it does the process of involution, and also that of evolution, carried to the point of balance, expressed for us in the relationship of Virgo to Libra. You will note, if you consult the dictionary, that astronomically Virgo is regarded as occupying the place in the heavens where Libra is to be found. This is all part of the great illusion which astrology finds hard to grasp. There is a constant moving and shifting in space; the precession of the equinoxes is both a fact and an illusion. The whole process and its interpretation is dependent upon the intellectual point in evolution of the race; the responsiveness of man to the planetary forces and to the influence of the *[257]* zodiacal signs is dependent upon man's vehicles of response and upon the mechanism of reception with which he enters into incarnation. The heavens, the constellations, signs and planets mean one thing to the Hierarchy and another thing to the astronomers and still another thing to the astrologers, whilst they are simply bewildering galaxies of light to the average citizen. I feel the need to remind you of this and to point out to you that astronomical facts are only relative as regards the true and factual nature of that about which scientific pronouncement is made; they are declarative of life and potency but not as science and the average man understand them. From the standpoint of esoteric truth, they are simply embodied Lives and the expression of the life, the quality, the purpose and the intent of the Beings Who have brought them into manifestation.

As you well know, Virgo is one of the four arms of the Mutable Cross, and —as you also know—the four energies which constitute this Cross (for the three Crosses are crossed streams of energy) are expressive of the whole goal of man in four definite stages. This Mutable Cross is sometimes called "the Cross of Rebirth," emphasising the constant mutation of which it is the symbol and also the "Cross of Changing Lives." It pictorially represents the four critical points or movements in the span of existence of the soul in manifestation:

I. Gemini.

1. Essential unrelated duality. The Twins.

2. Sensed and recognised duality through
   a. Mass fusion in Cancer.
   b. Individual consciousness in Leo.

The stage of Humanity. *[258]*

II. Virgo.
1. The period of the hidden germ of spiritual life.
2. The period of the active germ of spiritual life.
   a. Gestation in the early stages.
   b. The stage of quickened life.

The stage of Probation or Awakening.

III. Sagittarius.
1. Sense of duality ended. Fusion attained.
2. The one-pointed direct life.

The stage of Discipleship.

IV. Pisces.
1. Duality linked in synthesis. Compare symbols for Gemini and Pisces.
2. The emergence of the World Saviour.

The stage of Initiation.

Throughout this relation and as a result of the steady unfoldment of the soul principle runs the theme of service. In *Gemini* , the relation between the great duality of soul and body emerges in which, at this stage, the body or form serves the soul. In *Virgo* , matter or substance exchange or interchange their service and each serves the other. In *Sagittarius* , we find emerging the service of the One Life in terms of the service of the Hierarchy, the planetary expression of the idea of service, whilst in *Pisces* , there appears—as a result of the entire evolutionary process—the dedicated, trained and tested world Server or Saviour. It has been said that Virgo “involves the

service of the immediately present" or in other words that God immanent evokes reaction from the form side and is thereby served.

[259] The three Crosses—cosmic, systemic and human—are profoundly interesting in their inter-relation; this we shall discover when we come to study with care their significance, position and energising effect in the zodiac—both upon our planet and upon each other. This we shall do in a later part of this section of the Treatise.

Virgo belongs to the earthy triplicity and an understanding of this triplicity will also be found illuminating. The three earth signs are Taurus-Virgo-Capricorn and they are related to each other in a peculiar way in connection with the non-sacred planet, our Earth. The relation with which we are concerned is that of the meeting and fusion of the energies of these three signs upon the Earth and their effect upon the kingdoms in nature which our Earth manifests. It might be said that:

1. Taurus.—Incentive behind evolution (Impulse). Desire for experience, for satisfaction.

The Light of Knowledge

2. Virgo.—Incentive behind discipleship (Goal). Desire for expression, spiritual desire.

The Hidden Light of God

3. Capricorn.—Incentive behind initiation (Service). Desire for liberation. Service desire.

The Light of Life

All these express desire as it merges into aspiration and in the process brings light and life to man. In Virgo, the purpose for which form life exists begins to be realised and the desire for personality satisfaction begins to change and the desire of man for interior recognition of the indwelling Christ begins to assume increasing control until the inner spiritual reality is eventually released from the thralldom of *[260]* matter and becomes manifest in its own true nature in the world. Putting the same thought in other terms, the

light of knowledge of which Taurus is the custodian gives place to the light of wisdom of which Virgo is the guardian, and yields finally to the light of initiation in Capricorn. All this, however, takes place and must take place upon what is esoterically called “the radiant surface of the earth,” the plane of form; the assumption or glorification of the Virgin has not yet taken place and the raising up of substance is not yet realised. It is interesting to note that Scorpio establishes the inevitability of this final assumption of matter into heaven in Capricorn, and this is pre-visioned for us in the story of Hercules in Scorpio when he raises the Hydra high above his head into the air.

Virgo symbolises depths, darkness, quiet and warmth; it is the valley of deep experience wherein secrets are discovered and eventually “brought to light”; it is the place of slow, gentle and yet powerful crises and periodic developments which take place in the dark and yet which lead to light. It is the “blinded stage” which is found in Masonic rituals and which ever precedes the gift of light. Virgo stands for the “womb of time” wherein God's plan (the mystery and the secret of the ages) is slowly matured and—with pain and discomfort and through struggle and conflict—brought into manifestation at the end of the appointed time. Today it would seem (curiously and convincingly) that we are entering into the eighth month of the gestation period; this is almost literally the case where humanity is concerned for—counting from Virgo to Aquarius, the sign into which we are now entering—we find that there are just eight signs: Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces and Aquarius, and this is surely the guarantee *[261]* that the birth of the new age, of the new consciousness and the new civilisation and culture is inevitable and sure.

I would like to pause here and make one point somewhat clearer in connection with the passage of human life around the zodiac. This progress or passage falls into three major divisions:

1. The passage or progress of humanity around and around the zodiac from Aries to Pisces, *via Taurus* , until in Virgo-Leo (for these two signs are regarded esoterically as inseparable) the mass movement

releases the individual to a life of self-conscious progress and a changed mode of progression around the wheel of life. This lies far in the past.

2. The passage or progress of the individual man which runs counter to the mass advance; the individual at this stage proceeds clockwise from Aries to Taurus, *via Pisces* . His life is then and for long ages predominantly anti-social in the spiritual sense; he is selfish and self-centred. His efforts are for himself and for his own satisfaction and personality enterprises, and this becomes steadily stronger and stronger. This is the present situation for the masses.
3. The passage or progress of the re-oriented man from Aries to Pisces, *via Taurus* . In this final stage, he returns to the same directed method, rhythm and measure of the earlier mass movement but this time with changed and changing attitudes of selfless service, a personality dedicated to the service of humanity and with a voluntary re-orientation of his energies so that they are directed towards the production of synthesis and understanding. *[262]* This will be the situation in the future for the masses.

The astrologer of the future will have to bear these three modes of progression carefully in mind. Such is God's plan as we at present can sense it. In this plan Virgo, the Virgin, stands for the womb of time and passes the personality-soul (Leo-Virgo) through the three above stages or cycles. She stands also for the womb of form and for the nurturing mother, guarding the Christ principle within her own material substance until in “the fullness of time” she can give birth to the Christ child. There are three principal signs connected with the Christ principle in this world period:

1. Virgo.—Gestation—governing nine signs from Virgo to Capricorn, including Virgo.
2. Capricorn.—Labour—three signs from Capricorn to Pisces, until the third initiation, including Capricorn.
3. Pisces.—Birth—appearance of the world Saviour.

In the consideration of these points, another problem for astrology emerges upon which I have scarcely touched but which is determining in its results. There must be distinction made between the horoscope of the form and the horoscope of the inner, living Christ-principle. This will condition the new astrology but will be developed as astrologers work with the hypotheses which I have presented. Ponder on these facts connected with the Christ life; they are familiar to you theoretically but their implications and their esoteric meaning are abstruse and oft difficult to those who have been reared under the old order and with the old ideas and approaches to truth. They signify far more than has hitherto been grasped.

[263] The rulers of this sign are three in number:

1. Mercury.—This is the orthodox ruler. It signifies the versatile energy of the Son of Mind, the soul. It is interchangeable for the Sun (Son) and stands for the Mediator or intermediary, between the Father and the Mother, between Spirit and Matter, and yet is the result of the union of these two.
2. The Moon (Vulcan).—This is the esoteric ruler. The significance of this is similar to that of the orthodox ruler. The Moon (or fourth ray energy) is here seen as an expression of first ray energy, manifesting through Vulcan. The Moon rules the form and it is the will of God to manifest through the medium of form.
3. Jupiter.—This is the hierarchical ruler and rules the second Creative Hierarchy, that of the Divine Builders of our planetary manifestation. (See the tabulation re the Hierarchies.) This is the seventh Creative Hierarchy as well as the second, if the five unmanifesting Hierarchies are counted; in the significance of two and seven much of the mystery underlying these Hierarchies will be revealed.

Through these three planetary rulers the energies of the fourth ray pour, governing the mind through Mercury and the physical form through the Moon; the energies of the first ray, expressive of the will of God, begin their control of the self-conscious man (unfolded in Leo) and the energies of the second ray, embodying the love of God, pour through into manifestation.

Will, love and harmony through conflict—such are the controlling forces which make man what he is and such are the governing and directing energies which use the mind (Mercury), the emotional *[264]* nature, love (in Jupiter) and the physical body (the Moon, or esoteric will) for purposes of divine expression and manifestation. It will be obvious to you that the task of Mercury in connection with humanity has gone forward most satisfactorily and has brought humanity to its present point of evolution upon the probationary path; that the energy of Vulcan is potently making its presence felt, and hence the struggles going on upon the planet between the men of will—selfish and ambitious—and the men of good-will who are desirous of the good of the whole. When the human Hierarchy is fully awakened to spiritual and not simply material possibilities, then the work of Jupiter will immediately intensify and this beneficent ruler will lead the human family into the ways of peace and progress.

Virgo is definitely related, through the medium of the various planetary rulers, to eight other signs of the zodiac and it is, therefore, with these eight signs that we are concerned because they produce an inter-related synthesis of nine signs (including Virgo). In this inter-related numerical synthesis and fruitful inter-relation lies hid the entire history of human progress and the secret of the process of divine manifestation. It is of value here to remember certain points which are:

1. Nine is the number of man. The fourth Creative Hierarchy is in reality the ninth, if the five unmanifested Hierarchies are included in our enumeration. The human Hierarchy is only the fourth among the seven which are in active or manifested expression.
2. Nine is the number of initiation as far as humanity is concerned. There are:
    a. Five major planetary initiations which a man can take. *[265]*
    b. Three systemic initiations of which Christ has two.
    c. One cosmic initiation which relates a man to Sirius.

The relation of Virgo to eight signs has, therefore, a definite bearing on these matters and the nine united potencies play their part in developing the Christ life in the individual and in the mass of men.

From this group of signs and their attendant constellations, three are omitted. These are Leo, Libra and Capricorn. These three signs are all *signs of crisis* and indicate the progressive influence of the other nine and the situations which evolve out of their activity. They are the testing points in the process of the play of energies from the other nine signs as these energies affect individual aspirants. They are:

1. Leo.—*The Crisis of Individualisation* . This shows itself in two stages as:
    a. Diffused inchoate power.
    b. Personality integration.

   It signifies the emergence of personality and preparation for the Christ experience. It is self-consciousness and the lower synthesis.
2. Libra.—*The Crisis of Balance.* The emergence of the sense of self-direction and equilibrium. It is the point of equilibrium between soul and form. It signifies the emergence of free choice. It is consciousness of duality and the effort to balance the two.
3. Capricorn.—*The Crisis of Initiation* . This exists in five stages and signifies the emergence of the dominating Christ life. It means the higher synthesis and the control *[266]* of the Christ consciousness which is group consciousness.

There are, therefore, nine signs through which potencies pour which are creative in their effect and which produce changes which are needed in the progress of the soul towards divine expression. You have also three signs of crisis whereby the point in evolution is determined. In this connection it should be noted that:

1. Leo-Libra-Capricorn.—Constitute the triangle of the father or will aspect; they mark points of attainment, through crisis met and triumphant achievement.

2. Cancer-Virgo-Pisces.—Constitute the triangle of the Mother or matter aspect, conditioned by intelligent activity. They indicate points of opportunity of an inner kind where consciousness is concerned, and therefore you have the recognition of mass, individual and group consciousness.

A close study of the above ideas will prove fruitful in establishing methods and relationships; they should also indicate the key which astrologers can use when seeking to work with mass horoscopes.

As we have studied these various constellations, it will have become apparent to you that the main function of the planets is to be distributing agents for the energies emanating from the zodiac as they converge within our solar system and become attracted to our planet. Students need to understand more thoroughly than they do that *the basis of the astrological sciences is the emanation, transmission and reception of energies and their transmutation into forces by the receiving entity* . The energies of the various signs are attracted by the different planets according to their stage *[267]* of development and by what is esoterically called "ancient relationship" between the informing entities of the planets and of the constellations. This relation exists between beings and is founded on a Law of Affinity. It is this law of affinity which produces the magnetic pull and the dynamic response between constellations and planets within the solar system and between some particular planet and the forms of life upon another planet and the "impending energies," as they are called, which are being received from some major source. The capacity to receive and profit by the planetary energies (themselves received as emanated from some constellation) is dependent upon the point in evolution which determines the receptivity and the responsiveness of the mechanism of reception. This constitutes an unalterable law and accounts for the power of certain planets which may have hitherto remained undiscovered and which have therefore had little to do with evolution up to the present, owing to the unresponsiveness of the forms of reception. The planets, the energies and forces have existed all the time but have remained ineffective and

consequently undiscovered *owing to the non-existence of the needed instruments of response* . They will, therefore, have no effect upon the life and history of an individual and only become potent and "magnetically informing" when a man has reached a certain point of development and is becoming sensitive to higher influences and is in preparation for the treading of the path. This readiness indicates that his response apparatus (the threefold personality) is more sensitive than is the case with the average person, and can respond to a higher range of vibrations than would otherwise be possible. Herein also lies the distinction between the sacred and the non-sacred planets. The Lords of the planets (the ray Lives or planetary Logoi) are also, on Their own level, unequally *[268]* developed and some of them are further advanced upon the cosmic path of spiritual unfoldment than are others; Those Who are definitely upon the Cosmic Path of Discipleship are regarded as informing sacred planets, whilst Those Who are upon the Cosmic Probationary Path are expressing Themselves through non-sacred planets. This point I shall later elaborate when we come to that part of this section in this treatise which is intended to deal with this matter. The point I seek to make here is that it is all a question of developed reception and sensitivity.

Upon the reversed wheel, through the medium of the planetary rulers (orthodox and esoteric unitedly active), the man upon the path finds himself responsive to a very wide number of energies, coming to him from many angles and directions, and hence the difficulties of the man upon the Path of Discipleship. When he becomes an initiate, this range of vibrations is rapidly increased and he becomes receptive to those energies which we have tabulated under the term *hierarchical* and which have reference to the twelve Creative Hierarchies. The forces of these Hierarchies (neither planetary nor systemic), then sweep into and through the initiate and awaken those major group responses which eventually give him systemic consciousness and make him a world server in Aquarius and a world saviour in Pisces. A hint is here conveyed to you anent the world period into which we are now entering and it will be increasingly apparent to you (if you reflect upon my words) why we are progressing into a sign wherein the

ranks of initiates will be greatly augmented. In the stage of initiation, the energies of the signs and their constellations (shall I say attendant constellations—it expresses the situation more accurately than the usual mode of saying it) come through in a purer form and in a more direct line than upon *[269]* the Path of Discipleship and the earlier stages of evolutionary development. The initiate is responsive to planetary, systemic and certain cosmic influences and becomes—if I might so express it—a lens through which "the many lights which are energy itself" can stream and thus be focussed upon our planet. To these energies, the initiate tunes his consciousness and thus becomes a planetary server.

The other point upon which I might here touch is that certain of the rays express themselves through two planets. For instance, the fourth Ray of Harmony through Conflict reaches us both through the Moon and through Mercury, whilst the first Ray of Will or Power reaches us through Vulcan and through Pluto. The real reason for this is one of the secrets of initiation and is hidden in the destiny of the fourth Creative Hierarchy and in the will-to-manifest of the Lord of our Earth, Who is Himself upon the third Ray of Active Intelligence; of Him it is said that "when the third great energy is related to the fourth Creative Hierarchy, the mystery of the perfected Seven will be understood." One of the more obvious of the significances of this statement is to be found in the unfoldment of intelligence and love in the initiate, at which time of manifested expression and at the last major initiation, he will be responsive to the synthesis of energies which emanate from the "seven spirits before the throne of God." These are the representatives of the seven Rishis of the Great Bear and Their other pole, the seven Sisters of the Pleiades, symbolically recognised as the seven wives of the Rishis of the Great Bear. Here again, in relation to our solar system, do we find another great triangle of energies, of which the focal points on our Earth are the seven Spirits before the Throne. With this triangle we shall later deal; I simply want to refer to it here: *[270]*

1. The seven Spirits responsive to the seven sacred planets. They are:
    a. Expressions of divine life upon the Earth.

b. Focal points for the Lords of the seven rays.

c. Rulers of the seven planes of consciousness and manifestation.

d. Representatives because responsive to

2. The seven Rishis of the Great Bear Who are:

a. Expressions of the life of the One About whom Naught May Be Said.

b. The positive focal points for the seven major cosmic energies.

c. Rulers of the seven Creative Hierarchies.

d. Related as positive poles to

3. The seven Sisters or the seven Pleiades who:

a. Are expressions of the dualism of manifestation in their relation to the seven Rishis.

b. Provide the negative pole to the positive aspect of the seven Rishis.

c. Fuse with the positive energies of the Great Bear and, unitedly, work through seven of the zodiacal signs.

Here again the complexity of the forces playing upon our planet and increasing in their number and their potency as the vehicles of response upon our planet become more highly developed and sensitive and are, therefore, capable of a truer reaction and a more rapid response to the many forces impinging upon our planetary forms of life. It has been remarked by a profound astrological expert Who *[271]* works with the Masters of the Great White Lodge that "when humanity comprehends the distinction between the signs and the constellations, understands the nature of the polarity of energies and responds to the three cosmic Realities, the twelve cosmic Energies and the seven planetary Impacts and the interplay of the twelve Creative Hierarchies, then and not till then, will a radiant light be seen and the destiny of our solar Logos be finally determined." Behind this statement are to be found three meanings: one for average intelligent man, another for disciples, and a third one for initiates above the third degree.

As I earlier pointed out to you, the sign Virgo is related to nine constellations and in this fact lies both prophecy and guarantee. That which

this sign veils and hides is potentially responsive to nine streams of energy which—playing upon the life within the form and evoking response from the soul—produce those "points of crisis" and those "moments of demonstrated development" to which we have referred in speaking of Leo-Libra-Capricorn.

Through Mercury, Virgo comes into close relation to three constellations—Aries, Gemini, and Scorpio. Here again is a triangle of energies of great importance in the life of the Christ-child which Virgo guards and nourishes and hides within herself. Through Aries and Scorpio, the Christ-life and manifestation is integrated with that of the fourth Creative Hierarchy; herein lies a great mystery which is concerned with the dual manifestation of the Christ principle both in form and—upon its own plane—through spiritual manifestation; it is here also that the true significance of the words found in *The Bhagavad Gita* appears when Krishna (the Christ principle) says to Arjuna (the world disciple, or developed form aspect): "Having pervaded the entire universe with a fragment of myself, I remain." *[272]* There is here an esoteric reference to the essential identity of Son with the Father, the "undying One," and with the eternal Mother; that is, with spirit and matter. This is the fundamental mystery of Virgo and will be revealed when the energies pouring into Virgo from Gemini, via the planet Mercury, have done their destined work; for Gemini is an expression of the fourth unmanifested Creative Hierarchy—one of the higher group of Lives which stand just beyond the seven Who condition our systemic lives. These Lives have achieved Their goal, but Their energies are still directed towards and focussed upon our planet. They are not unmanifested in the case where such developed planets as Uranus, Jupiter or Saturn are concerned.

In this triple relation of three major constellations, one clear understanding characteristic can be noted, and that is their essential duality—the effect of which is obvious and so dramatically present in Virgo. *Aries* sees the beginning or initiation of the relationship between spirit and matter. *Gemini* is definitely a sign of duality and signifies the relation of these two major energies in the human or fourth Creative Hierarchy; this dualism is

emphasised in a still more intimate and comprehensible manner in *Scorpio* , in which the note of the evolutionary cycle which it dominates is "the Word made Flesh." It is the sign wherein the Christ demonstrates His control over matter in the guise of the triumphant disciple. Spirit and matter (Aries), soul and body (Gemini), the mother and the child (Virgo), the Word and the Flesh (Scorpio)—here are the four signs of creative dualism and inter-related evolution presented and descriptive of the potency and objectives of the fourth Creative Hierarchy. When Mercury, the divine Messenger, the principle of illusion and the expression of the active higher mind, has performed his mission and "led humanity into the *[273]* light" and the Christ-child out of the womb of time and of the flesh into the light of day and of manifestation, then the task of that great centre we call humanity will be accomplished. Ponder on this for the significance of esoteric astrology will emerge more clearly in your minds if you can understand this fourfold activity of Mercury and the inter-relation of these four signs of the zodiac—connected as they are with the logoic Quaternary.

It is in this sign also that the Moon in its own right of antiquity and of ancient thoughtform control, and also as veiling both Vulcan and Neptune, connects the force of Virgo with the energies of Taurus, of Cancer and of Aquarius. This is of peculiar importance for it relates the form building aspect with the consciousness aspect which, at a high stage of development, produces the manifestation of the Christ principle or Christ-child. It has been said esoterically that four of the names by which the Christ Avatar is ever called are:

1.	The Desire of All Nations	Taurus	Fixed Cross.
2.	He Whom the masses sense or He Whom they anticipate	Cancer	Cardinal Cross.
3.	He Who is, for Her, the purpose of existence	Virgo	Mutable Cross.
4.	He Who shows the light and gives the water	Aquarius	Fixed Cross.

All these signs indicate forms of consciousness, which are conditioned and manifested by the energies of these signs, performing cyclically and ceaselessly their appointed task. They, therefore, are primarily concerned

with the stage of discipleship and the manifestation of a solar disciple. Hence the two energies which come from the Fixed Cross. This is consequently one of the intermediate crosses which relate the major three and there are many such.

[274] Virgo is related to Taurus through Vulcan which brings in what might be called the *endurance* aspect of the will-to-be which carries the incarnated Son of God through the experiences of the dark time wherein the personality becomes the Mother in the stage of gestation, through the period of infancy upon the physical plane and through the stage of adolescence until the initiate attains full maturity. This necessitates persistence, endurance and continuity of effort and is one of the characteristics imparted or stimulated by energies pouring from Vulcan. You can realise that these are first ray attributes and are the reverse side of those usually emphasised, namely, death or the activity of the Destroyer aspect. Taurus is an expression of the third unmanifested Hierarchy and of this Hierarchy we know nothing beyond the fact that it is concerned with the light which liberates from death. Therefore, you have:

Taurus—Illumination.

Vulcan—First ray or endurance.

Third Creative Hierarchy—Liberating Light.

Virgo—The Christ-life, latent and unexpressed (as is the 3rd Creative Hierarchy).

The Moon—The form nature, the substance of the flame which lights the way.

A vast field of psychological research in connection with all the constellations, the planets and Hierarchies is indicated above, but it is of too vast a nature for me to consider in this treatise. It will constitute the astrology of the future and will begin to be understood when group awareness and continuity of consciousness are established among men. However, as a form of mental gymnastics and as indicating possibilities, the concept is of use to you, for it widens your *[275]* horizon and indicates the

marvellous scope of the divine plan and the synthesis underlying manifestation.

Neptune is as you know, the God of the waters, and the term "water" covers many angles of the esoteric wisdom, such as:

1. The whole concept of matter—universal and itemised.
2. The "waters of substance."
3. The ocean of life.
4. The world of astral glamour and reaction.
5. The astral plane as a whole.
6. The desire and the emotional nature.
7. The world of focussed incarnation for the masses.
8. Mass existence, as in Cancer.

Of all these attributes or conditions of the feminine pole in existence (the material aspect), the constellation Cancer is outstandingly symbolic. It precedes Leo, the sign of individuality and of self-conscious effort, and is concerned with the slow rhythm of mass life—either instinctually active or the reactions of an imposed consciousness which is a result of chosen experience after initiation. It connotes mass life, leading to group life after the experience of initiation, for which its polar opposite, Capricorn, stands and which finds full expression in Aquarius which completes the experience of Leo and fuses it with that of Cancer and Capricorn. These six signs:

Cancer . . . . . .Leo . . . . . .Virgo

Capricorn . . . . . .Aquarius . . . . . Pisces

form another six-pointed star of profound significance which is the subjective counterpart of the six-pointed star (the interlaced triangles) which we call King Solomon's seal. This interlacing of the two above triangles constitutes what *[276]* is called a triangle of humanity and—under the theories of the Science of Triangles—it concerns the relation of the individual to the mass of humanity and of the disciple to the group. These triangles warrant most careful study. It is the planet Neptune which is

predominantly active in bringing about such an activity in Cancer that adequate momentum can be set up which will produce progress (through the intervening signs) to Aquarius.

I would like here to add something more to the teaching about the wheel of life and its reversed motion which occurs at a particular stage of evolution. I want to call your attention to the fact that the difficulty of the problem and the intensification of the life of conscious duality which marks the earlier stages of the Path of Discipleship, up to and immediately preceding the third initiation, is based upon the wheel of the zodiac contributing its influences to the life of the form nature in a normal manner; the myriads of lives which constitute the form are conditioned by the signs of the zodiac proceeding in its normal manner—clockwise, due to the precession of the equinoxes, whilst the life of the disciple, focussed in the soul consciousness, is governed (or should I remark, should be governed?) by the wheel, proceeding anti-clockwise. Both motions are in potent opposition and, symbolically speaking, produce eventually that "tearing asunder" which always precedes initiation and illumination and which is testified to by all the mystics and initiates. This is in reality that which produces the destruction of the veil of illusion and is symbolically referred to in *The New Testament* as "the veil of the temple was rent in twain from the top to the bottom." This constitutes the result of the dual activity of the Great Wheel. It precedes the dark night of the soul wherein the man stands pendant between heaven and earth and then cries: *[277]*

> "Where is the one God Who has forsaken me? He is nowhere to be seen and all other gods have gone. I stand alone, bereft yet unafraid. I see the dark of form; I see the dark of distant spirit. And all the light of soul seems gone." Then comes the cry triumphant: "I know I am the Light of God. There is naught else."

Through the Moon and also through Jupiter, Virgo is brought into relationship with Aquarius which means, in this case, with the seventh Creative Hierarchy, or with the atomic substance out of which the dense

body of manifestation has to be constructed if the Christ life (which the Virgin nurtures) is to be brought to successful manifestation. The cause of manifestation is, esoterically speaking, the stimulation of the "dead lives" (the so-called inorganic substance) into activity and into usefulness to the positive Christ life, which is the agent of the stimulation. Hence the Moon is the symbol of the response of the dead lives to the outer spiritual impact. The central idea of occultism that even the smallest atom of substance has in it the germ of that which can respond to spiritual energy is preserved for us in the teaching anent the influence of Jupiter, the second ray agent of the Christ spirit.

In connection with Jupiter, as might be expected from a study of the rays, Virgo is related both to Sagittarius and to Pisces. This is an exoteric impact but produces a constant stimulation of the life of the indwelling Christ. Sagittarius rules or conditions (for that is what the word means) the activity of the lunar lords who build the body of man out of their own substance. It will, therefore, be obvious to you why, when a man begins the one-pointed activity of Sagittarius and becomes the earnest disciple, it *[278]* is possible for him to rule his personality and to govern it so that eventually it becomes the vehicle of the soul. It accounts also for the reaction of the personality against this control. It is because of facts such as these that astrology is bound to become one of the major sciences of the future, and when this is so the control of the personality will be scientifically carried forward; full use will be made of the planetary influences and the energies coming from the signs as they cyclically make their appearance, and special effort will be made, for instance, to gain certain aspects of control during the month in which the Sun is in the sign Sagittarius.

The relation existing between Virgo and Pisces (between the Virgin Mother and the Fish Goddesses) is well known, for they are polar opposites and their functions are interchangeable in a peculiar manner. In the revolution of the ordinary wheel, Aries and Scorpio mark the beginning and the end, and consummate in the rounded out and equipped personality. They are, exoterically, Alpha and Omega. In the life of the disciple, Virgo and Pisces

stand in the same relation. Pisces consummates the work carried forward in this major world cycle. Some idea of the creative story above indicated can be gained if the tabulation of the nine constellations with their signs is studied.

1. Aries	Beginning	Cardinal Cross.
2. Gemini	Relation	Mutable Cross.
3. Taurus	Desire	Fixed Cross.
4. Cancer	Movement	Cardinal Cross.
5. Scorpio	Test—Trial	Fixed Cross.
6. Sagittarius	Direction	Mutable Cross.
7. Aquarius	Service	Fixed Cross.
8. Pisces	Salvation	Mutable Cross.
9. *VIRGO*	*THE MOTHER*	*MUTABLE CROSS.*

One point of interest emerges: All the four arms of the Mutable Cross are represented in this interrelation, indicating *[279]* the completed activity of the Mutable Cross or of the preparatory stage of evolution which has successfully prepared the man for mounting the Fixed Cross. The personality is prepared to be the mother of the Christ.

If we consider the two solar systems (the past and the present) as a unity, it might be said that:

1. The Mutable Cross governed the first solar system. In that system and in this solar system, and to humanity en masse, this Cross rules or governs the path of probation (which in reality is the entire life experience, prior to treading the path of discipleship).
2. The Fixed Cross governs the present solar system and corresponds to the path of discipleship.
3. The Cardinal Cross will govern and rule the next solar system and in this system governs the path of initiation, which is trodden by the flower of the race.

The fact that all four energies of the Mutable Cross, three of the Fixed Cross and two of the Cardinal Cross pour into the sign Virgo in relative degrees and potencies indicates the fundamental importance of this “sign of

reception" as it is called. All nine energies are required to bring a man to the point where the world and influence of the two solar systems have done their task in:

1. Preparing the vehicle of reception and protection, which is the personality, the form, the self-conscious man.
2. Bringing into manifestation thereby the hidden man of the heart, the Christ within, the soul, the group conscious man.

What will be the objective and the consummation of the activity of the Cardinal Cross during the next solar system *[280]* is hidden in the revelation which comes to the man who has taken the third initiation. It is connected naturally with the Spirit or first aspect of divinity, or with the Monad and with the expression of the divine consciousness. Until a man has, however, taken this initiation, he profits not from anything that I could tell him in this connection. For its impartation also, words are useless and in fact do not exist.

As I have told you, Virgo is regarded by the esoteric teachers of the Hierarchy to be identified with the third aspect of divinity, with the mother principle and is believed to be the director of the energies, developed and recognised in the first solar system. It is for this reason in this solar system that Virgo is subjected predominantly to the influence of the second, fourth and sixth ray energies through Jupiter (second ray) the Moon and Mercury (fourth ray) and Neptune (sixth ray). The Moon and Mercury together indicate the activity of the higher and lower mind and are, therefore, related to the third Ray of Active Intelligence which controlled the first solar system. There is consequently only one planet, Vulcan, which is distinctly and purely first ray energy. These are points which advanced astrologers will later elaborate but which at the present time mean little.

There is another point in connection with the planetary influences which I would like to mention here because it emphasises again the synthetic position of Virgo and its contribution as a major focal point for the distribution of energy to the fourth Creative Hierarchy. Jupiter rules four

signs and each of them represents a different element out of the four which are expressing themselves in the three worlds of human evolution. The following tabulation will make this somewhat clearer: *[281]*

Virgo	*Pisces*	*Sagittarius*	*Aquarius*
Earth	Water	Fire	Air
Hidden Christ	Hidden Saviour	Hidden Master	Hidden Server.

Jupiter—ruler and the conveyor of EXPANSION

In this sign, Virgo, the place and the mode of expression of the planets are of paramount interest, though most esoteric in implication and most difficult to understand.

Mercury is exalted in this sign because the mother is necessarily ruled by her son, the Son of Mind who is also the Son of God. Of this son, she is the protector and is responsible for his development and slowly acquired experience. Mercury, being the Messenger of the Gods and the Agent of Their applied control, is therefore the agent of the third aspect (active intelligence) from one point of view, and of the second aspect (love-wisdom) from another. He is regarded as embodying in himself both these aspects of the mental principle, the expression of the concrete and the abstract mind of God. The lower concrete mind was unfolded in the first solar system and the higher abstract intuitional mind, the pure reason, is unfolding in this system. Mercury is the synthesis of manas-buddhi, mind-wisdom which expresses itself through the human soul; Mercury rules the bridge or the antahkarana. In Virgo, Mercury reaches his full power, for Virgo is intelligence and the hidden Christ is wisdom or pure reason.

Venus, pure love-wisdom, falls into generation in this sign and occultly "descends to earth" and stands (as *The Secret Doctrine* has so carefully pointed out) for the gift of mind and of divinity, embodied in the Son of Mind and thus for the descent of the Christ principle into generation or into matter. Virgo and Venus are together two aspects of intelligence. The symbolism of the descent of Spirit into *[282]* the womb of the virgin mother is preserved for us in the astrological fact that Venus falls in this sign;

esoterically, she disappears from view and vanishes into the darkness. Neptune, the expression of the sixth Ray of Idealistic Devotion, is naturally rendered more impotent in this sign and simultaneously his "power is lessened," for the drive and urge of devotion and desire give place in this powerful sign to the natural processes of form production and to the silent activity which is going on within the womb of time and space.

Jupiter, in spite of its latent power, is also "lessened" in influence at this time because of the second principle or second aspect of divinity, the Son or the germ of the Christ Who will come, the Son of Mind, descends into the depths and is temporarily veiled or hidden. I would recommend to the astrologers of the future a careful investigation of the falls, exaltations and the diminution of power which take place within any zodiacal sign; the whole problem must be viewed in a large manner and not so specifically from the angle of personality horoscopes. When the planets are rightly related to the rays which they are expressing, then the wider theme of the soul's life will emerge; these condition the personality but not in the same sense as material circumstance (physical body and material environment) condition the mass of men. Ponder on this.

In connection with the decanates, I would point out that what I am in this treatise constantly emphasising is that the astrologer needs to study the horoscope of an individual from the angle of his place upon the wheel of the zodiac and to consider which way he is going. Is he progressing around the wheel as a personality or is he moving forward as a soul? The conflict to which all disciples are subjected can be traced to the fact that the form life of the disciple *[283]* is influenced in one way by the wheel, and the consciousness aspect in another way or in the reverse direction. The disciple enters the sign under the influence of that decanate which is for him the first but which is the third for the ordinary man. This is interestingly and practically instanced by the constellation which we are now entering. The three decanates of Aquarius, from the angle of the disciple, are Saturn, Mercury and Venus. It is in this sequence that they affect him and carry him forward on his desired way, thus giving opportunity through conflict, the

illumination of the mind and eventually the achievement of brotherly love which is wisdom. Ordinarily speaking, the mass of men would pass through the sign via Venus, Mercury and Saturn, for the undeveloped man is influenced by those qualities which can be best described as instinctual mind or affection (Venus), which is brotherly love in embryo; by the slow unfoldment of the mind through the activity of Mercury; finally, as the result of this unfoldment, conflict supervenes and Saturn offers opportunity to suffer and, through suffering, to learn to choose rightly, to analyse correctly and to decide upon the higher values. These points must be carefully considered by the astrologer. But at this time, we are at a point of crisis and the problem takes wider implications, for the reason that, for the first time in its history, humanity is beginning to mount the Fixed Cross of the disciple, thus reversing its progress upon the circle of the Zodiac. Humanity—as a whole and owing to the large proportion of aspirants and thinking idealists —is entering Aquarius, via the open door of Saturn. At the same time, a very large number of men are in the non-thinking instinctual stage and their consciousness is predominantly Atlantean. These enter via Venus and hence the conflict.

[284] According to Sepharial, the three decanates into which Virgo is divided are governed by the Sun, Venus and Mercury, whilst Alan Leo gives us Mercury, Saturn and Venus. I would remind you here of a point which is oft forgotten by astrologers; this is that, in the case of the disciple, Mercury and the Sun are interchangeable terms. When the disciple becomes aware that he is himself Mercury, the Son of Mind, and therefore one with the universal Christ, the "Sun and yet the Son of God" (as it is esoterically called), he is then an initiate. Therefore, Leo's assignment of rulers is the truly esoteric one. When the disciple knows Saturn as the God who offers opportunity and does not only feel him to be Deity who brings disaster, then he is on the path of discipleship in truth and in deed and not just theoretically. When Venus is the source of wisdom and the expression of the transmutation of the mind into intuition and of intellect into wisdom, then he is ready for initiation. He is rapidly achieving liberation. The weakness of the rulers of the decanates as given by Sepharial lies in the fact that as both

Mercury and the Sun are one, the choice is therefore redundant; he omits Saturn and because of this omission, esoterically speaking, the "door is not open."

Again, the keynotes of this sign convey their meaning clearly and there is no need for me to elucidate. On the ordinary wheel, the command goes forth in the following words which institute the activity of Virgo: "And the Word said, Let Matter reign." Later, upon the wheel of the disciple, the voice emerges from the Virgin Herself and she says: "I am the mother and the child. I, God, I, matter am."

Ponder upon the beauty of this synthesis and teaching and know that you yourself have said the first word as the soul, descending into the womb of time and space in a far *[285]* and distant past. The time has now come when you can, if you so choose, proclaim your identity with both divine aspects—matter and Spirit, the mother and the Christ.

LEO, THE LION

Passing as we are into the Aquarian Age in which the spirit of Aquarius will be exemplified in its universality and its sense of "general distribution," it is inevitable that a point of crisis should be reached. The true Leo type must react in a new and unique manner to the proffered opportunity, and when I say type, I refer to those people whose sun is in Leo or who have Leo rising. The reason for this is that Leo is the polar opposite of Aquarius, and the interplay of energies between these two is far more potent than at any previous time in racial history. This is a fact which you are not in a position to verify, but I make it as a statement of fact. It is because of this fact that you have the appearance of the dictators in different countries at this time, and it is because of this fact also that in this present cycle (the ante-chamber of the New Age) you have the pronounced attitude of these dictators—an attitude which is so often ignored but which has real racial value. It is the attitude which leads to a synthesis of the national life, aims and intentions. A typical instance of this attitude is that of Hitler. No matter what may be our personal opinion of him, there is no question that he has unified, produced

fusion and blended together the various elements in the German race. This activity is Aquarian in nature but in its lowest and most undesirable aspect. It is also of the nature of Leo, for the people who can produce these results have necessarily to be intensely self-aware. This is the major characteristic of the Leo person. What *[286]* part Leo may play in the personal horoscope of Hitler I do not know, for I have not investigated it, but it plays a very prominent part in the horoscope of his soul.

I would suggest to modern astrologers that they cast the horoscopes of the dominant world figures at this time, with the planets which I have given you as the esoteric rulers; all advanced people and those of major importance are on or nearing the path of discipleship and the influence of the esoteric planets is becoming, therefore, increasingly powerful. It might prove most illuminating and teach them much. The tendency to fusion, blending, amalgamation, and the spiritual counterpart of this unity is stronger today than heretofore and the types which produce this exoterically must have Leo somewhere in a prominent position in their horoscopes or the Sun controlling in some important house. If the horoscopes do not prove this, it is because the exact hour, moment and day of birth has not been accurately ascertained.

This sign, Leo, is the fifth sign of the zodiac which indicates that it is part of the mysterious number, ten—the number of perfection, a relative perfection, prior to entering into a new cycle of progress. This links Leo consequently with Capricorn, the tenth sign of the zodiac, for it is the processes of initiation which make the self-conscious person the group conscious individual. I am choosing these words with care and fore-thought. Upon the reversed wheel, this is the eighth sign, the sign of the Christ and of the indwelling Reality; it therefore marks—in this manner—a new cycle. When self-consciousness is born (as at the moment of individualisation) a new cycle begins. This numerical significance links Leo with Scorpio (the eighth sign of the Zodiac) in an effective manner and you have, therefore, the triangle of Leo-Scorpio-Capricorn involving *[287]* humanity and indicating the three important crisis points in man's career:

1. Self-consciousness or human awareness. Unity—Leo.
2. Consciousness of warring dualities. Discipleship—Scorpio.
3. Group consciousness as an initiate. Unity—Capricorn.

This sign is a fire sign, and it is the pre-eminent fire sign at this time. The Sons of Mind, the self-conscious Sons of God, are above everything else the Sons of Fire, for our "God is a consuming Fire." There is in them that peculiar quality which can burn and destroy and so eradicate all that hinders their essentially divine expression. I would have you bear in mind the purificatory nature of fire. There are two elements in nature which are connected in the public consciousness with the thought of purification—one is water and the other is fire. It is in this connection that the water signs, Cancer—Scorpio—Pisces, are interesting, and the fire signs, Aries—Leo—Sagittarius, warrant study. Fire always carries forward esoterically that which water has begun.

In *Cancer* , the purificatory waters of experience begin their beneficent work. This is begun upon the Cardinal Cross because that cross deals only with *wholes* and, therefore, with mass experience.

In *Scorpio* , the purificatory waters of testing and trials are applied. This takes place upon the Fixed Cross and their effect is drastic in the extreme.

In *Pisces* , the waters of purification are applied through daily life and the processes of incarnation; they apply to the "fish swimming in the waters of matter and finding there its sustenance." This is upon the Mutable Cross of *[288]* ordinary material existence and experience. Thus the influence of the three crosses is brought to bear upon the incarnated Son of God upon the wheel of ordinary life and in the usual order. Upon the wheel reversed, the fire takes the place of water and burns away all dross. Purification of the entire nature is thus achieved gradually, and the man becomes sensitive to the influences which can be brought to bear upon him when the fiery triplicity plays its part and the influence of Aries-Leo-Sagittarius begins to re-orient him towards universality, self-consciousness and one-pointed attitudes. As we go on with our study, the significance of this statement will

increasingly appear. I am hinting at matters of spiritual and esoteric importance because this sign, Leo, is of paramount control in the life of the aspirant. He has to know himself through true self-awareness before he can know that divine spirit which is his true Self and know also his fellowmen.

Leo is a part of the Sphinx, and upon this I need not enlarge as we have touched upon this elsewhere. This is a great mystery. Virgo and Leo together stand for the whole man, for the God-man as well as for spirit-matter. It is important to have this in mind, for when the nature of the world is revealed, then the mystery of the Sphinx will no longer exist.

The keynotes of this sign are exceedingly well known. They sound out the note of individuality and of true self-consciousness. Many people are convinced that they are self-conscious when they are only swayed by desire and are oriented towards the satisfaction of that desire or when they recognise themselves as the dramatic centre of their universe. Yet the only truly self-conscious person is the man who is aware of purpose, of a self-directed life and of a developed and definite life plan and programme. Where *[289]* these are present, the inference is that there is mental perception and some measure of integration. To be motivated only by emotion and actuated by desire is no indication of true self-consciousness. In the undeveloped man, it is far more instinctual than is self-awareness. In the truly developed self-conscious man not only is direction, purpose and plan present, but also a consciousness of the active agent of the plan and action. Ponder on this.

There are two subsidiary yet potent keynotes of the Leo person upon which I should touch at this point if the nature of the influences wielded by Leo are to be clearly perceived. These are the will-to-illumine, which constitutes the driving urge towards self-knowledge, self-perception and intellectual positivity, and also the will-to-rule and to dominate, which is of such a controlling nature in this sign and such a subtle potency in the Leo type. It is this will-to-rule which leads a person born in this sign eventually to achieve self-mastery and the control of the personality (for either a good motive or a selfish one), and it is also the same tendency which leads him finally to the

control by the personality, ruled by Leo, of groups and large or small bodies of people. This—at an advanced stage—is an expression of the fusion of Leo energy and Aquarian potency. It is inevitable in the long run for men and races; for this all experience in Leo is preparatory. The will-to-illumine is that which drives all Leo people on to experiment and so to gain knowledge; it is this which links them with Taurus, which "carries the fair jewel which gives light upon its forehead." In the relationship of Taurus-Leo-Aquarius, you have a significant and important zodiacal triangle as far as man is concerned and it is peculiarly significant to the fourth Creative Hierarchy, the human Hierarchy. You have, therefore: *[290]*

1. Taurus.—The incentive towards experience in order to gain knowledge.
2. Leo.—The expression of experience in order to justify knowledge.
3. Aquarius.—The use of experience in order to make the gained knowledge a factor in service.

This triangle expresses the life of humanity and it demonstrates finally the perfection or consummation of the human way. Another triangle is of a somewhat similar nature, Leo-Virgo-Pisces, but these three produce a still more subtle expression of consciousness.

1. Leo.—The self-conscious man. Personality. Lower unity.
2. Virgo.—The latent Christ life or principle. Duality.
3. Pisces.—The group conscious soul. The world Saviour. Unity.

You will note how consistently the emphasis is laid upon consciousness and its progressive unfoldment, and not upon the form or the aggregate of forms which veil the conscious entity of whatever nature or grade of being. Just as *A Treatise on Cosmic Fire* endeavoured to give the psychological key to *The Secret Doctrine* and to interpret the underlying consciousness which the Beings (considered in *The Secret Doctrine*) express, so in *A Treatise on the Seven Rays* , I am carrying on the same idea and, at the same time, seeking to give the needed key to modern exoteric psychology and also some indications as to the astrological key to *The Secret Doctrine* to which H.P.B.

refers. The Entities dealt with in her masterpiece of esoteric truth are here revealed as cosmic, solar and planetary influences evoking—in response to Their outpoured energy or vibratory *[291]* activity—an awakening of consciousness in the form so that it becomes aligned to or closely related to Their Own. All revelations appear to emerge into the consciousness of the race in their lowest or most material form because the "ascent of knowledge towards wisdom" is always the key to progress, and, therefore, exoteric psychology and exoteric mundane astrology had to precede the revelation of their significance; the nature of the form had to be made apparent and man accustomed to it before *the meaning* behind the form could be revealed.

You may ask what is the reason for this mode of procedure? I can give you one among many which, with a little intuitive reflection, should be convincing to you. The understanding and the reasoning powers of the soul are complete and developed. But souls—oriented towards incarnation and the will-to-sacrifice—have not, as yet, the necessary forms in the three worlds which are adequate for the expression of the knowledge which the soul has on its own plane and level of awareness. If the inner meanings of the outer symbolic forms of existence were registered by an unprepared form (the response apparatus of the soul in the three worlds and, in the case of man, involving an unprepared and undeveloped nervous system, glandular system and brain) the destruction of the form by soul energy would naturally supervene and a shattering of the lower expression would take place. It is here that the significance and purpose of *time* can be noted and intelligently employed, but this involves a most definite development of the esoteric sense. There are other reasons, but this one will suffice. In the evolutionary process there is, therefore, first the form, gradually prepared, adjusted, aligned and oriented during many aeons of time; behind this active form, as it steadily improves and becomes more responsive to environment and *[292]* contact, stands the slowly awakening consciousness. This is the thinking, intuiting, loving soul, which tightens its hold over its response apparatus, avails itself upon every possible occasion of every advance made by the form, and employs every influence for the perfecting of the great work which it undertook under the Law of Sacrifice.

It is for this reason that I have not attempted in this Treatise to prove—scientifically and in the modern exoteric sense—the natural response to the inner psychological factors and to the esoteric astrological influences. These can be easily demonstrated and instantly made apparent once modern science accepts the occult premises, even if only in an experimental and hypothetical manner. I am confining myself entirely to the theme of the unfoldment of consciousness, of meaning and of significances and of the response of this conscious entity to the many influences and vibratory impacts to which it is subjected on account of its being an integral part of other and greater Lives. Ponder on this. This is my frequent injunction, given because the activity of reflection is a potent means to revelation.

I have sought to bring the above thoughts to your attention because the sign we are now studying is one in which the theme of self-consciousness lies open to the investigator. Mass consciousness in Cancer gives place to individual consciousness in Leo. Out of the mass or the herd emerges the self-sufficient unit which becomes increasingly aware of its oneness, its aloneness and its isolated attitude as the "one in the centre" of its small cosmos. This attitude continues to develop and to become emphatic and dynamic (I use these words with intent), leading to the pronounced ego-centric consciousness of the selfish, intelligent man and to the ambitious display of selfish power of the man who desires place and position. But eventually the time comes *[293]* when the nature of the Fixed Cross begins to dawn upon the consciousness of the man and the influence of Aquarius (the polar opposite of Leo) begins to balance that of Leo. Then there comes the gradual shift of the focus of attention away from the "one who stands alone" to the environing group, and an equally important shift away from selfish interests to group requirements. This gives concisely the objective which is attained by the man upon the Fixed Cross; the effect of that Cross is to bring light and liberation. This can be clearly seen if we contrast the energies of the four arms of the Cross as they are demonstrated by the man both before and after the long and drastic experience upon the Cross.

1. Taurus.—The Bull of Desire. The light of aspiration and knowledge.

2. Leo.—The Lion of Self-assertion. The Light of the Soul.
3. Scorpio.—The Agent of Deception. The Light of Liberation.
4. Aquarius.—The Chalice of Self-service. The Light of the world.

The Fixed Cross is the cross of light. And playing through this Cross all the time, and *emanating from Leo* , are the "fires of God"—cosmic, solar and planetary—producing purification, the intensification of the light and eventual revelation to the purified man who stands in light. From Aries comes cosmic fire; from Sagittarius comes planetary fire; and from Leo comes solar fire; and each of these fires "clears the way by burning" for the expression of the three divine aspects: spirit (Aries), soul (Leo) and body (Sagittarius). Such is the scientific basis for the yoga of fire, applied by the fully self-conscious man to the reflection of *[294]* the three divine aspects in the three worlds; these are the three modes of divine expression in these three worlds. Such is the significance of the fact that it will be found that before the Door of Initiation lies the burning ground which all disciples and initiates must tread. The Leo subject treads this burning ground with will and self-effacement. When he has reached full self-consciousness and mental integration and when he has attained personality effectiveness, then he treads it—undeterred by pain.

A little thought will make it apparent to you why the Sun is the ruler of all the three conditions of Leo—exoteric, esoteric and hierarchical. It is a correct surmise that the purpose of this solar system is the unfoldment of consciousness, and if for the strictly human being self-consciousness is the goal, then the Sun must obviously rule, for it is the source of physical consciousness (exoteric and symbolic of the personality), of soul awareness (esoteric), and of spiritual life (hierarchical). I am reiterating the necessity to recognise the stimulation of consciousness as the objective of all the astrological influences because the outstanding theme of Leo is the activity of the self-conscious unit in relation to its environment or *the development of sensitive response to surrounding impacts* by the one who stands—as the Sun stands—at the centre of its little universe. The whole story and function

of Leo and its influences can be summed up in the word *"sensitivity,"* and this sensitivity can be studied in four stages:

1. Sensitivity to conditioning impacts from the environment, i.e., to the impacts of the world of human evolution, the three worlds or planes, through the medium of the three aspects of the response apparatus of the soul;
2. Sensitivity to the will, wishes and desires of the personality, *[295]* the integrated self-conscious man, the lower self;
3. Sensitivity to the soul as the conditioning factor instead of sensitivity to the environing world as the conditioning factor;
4. The spiritual sensitivity of the God-Man (the soul and personality fused) to the environment. At this stage of unfoldment, the liberated man is not conditioned by his environment but begins the arduous task of conditioning it in relation to the divine plan and purpose and at the same time to cultivating sensitivity to the higher impacts of those worlds which lead to the final goal.

I want you to have this innate spiritual sensitivity and this outer material sensitivity most carefully in mind if you want truly to understand the influences of Leo upon human beings and especially upon the person born in this sign or who has this sign rising, as well as its influences upon the planet. Throughout the universe, it is the soul which is the conscious, sensitive theme of the divine plan—the soul as the anima mundi, or the soul of the world, animating all forms of life below the animal kingdom; the soul as the animal soul and the extension of this to the bodies of all animals, including the human physical body; the soul as the human soul, which is a still further expansion of the same sensitive factor but augmented or stimulated by the principle of self-awareness or of focussed personal sensitivity to all sub-human soul expression, plus awareness (conscious or unconscious) of the immortal or divine soul; the soul as the ego or spiritual soul on its own plane—the source of consciousness as far as the three worlds of evolution are concerned, and the goal of all present evolutionary processes.

The three aspects of the Sun (as dealt with in *The Secret [296] Doctrine*) are of importance at this point, because influences flowing through and from them bring the entire subjective and latent world consciousness to the fore and produce eventually (at the final revelation and liberation) the full expression of the consciousness of Deity. This can be called divine sensitivity, the universal mind or the divine plan or purpose. Words are inadequate to express that of which the highest initiate as yet knows but little. These three aspects of the Sun are the factors which bring consciousness to the birth and make the ultimate goal attainable; they make all forms of consciousness possible because these are rooted in the Sun (symbolically speaking) and are an inherent aspect of the greater whole.

1. The physical Sun—the anima mundi; the animal soul. Multiplicity.
2. The heart of the Sun—the human soul and the divine ego. Duality.
3. The central, spiritual Sun—the divine consciousness. The will of the whole. The awareness of God. Unity.

As you have been told, the Sun veils certain hidden planets, and in the case of Leo, the two planets through which the Sun focusses its energy or influences (like a lens) are Neptune and Uranus. The "heart of the Sun" employs Neptune as its agent, whilst the central, spiritual Sun pours its influences through Uranus. The activity of Uranus is, however, only registered at a very advanced stage of development upon the Path and is analogous to that point in the unfoldment of consciousness wherein, by an act of the will, the conscious and illumined man (focussed in the highest head centre) arouses the centre at the base of the spine and draws the kundalini fire upwards. Making a broad and consequently *[297]* somewhat inaccurate generalisation, it might be said that this process is followed upon the three Crosses:

1. Upon the *Mutable Cross* , it is the physical Sun and its influences which affect the man, stimulate the bodily cells and sustain the form nature, affecting the centres below the diaphragm.

2. Upon the *Fixed Cross* , it is the “heart of the Sun” which is called into activity and which pours its energies through Neptune upon man. These stimulate and affect the heart, the throat and the ajna centres.

3. Upon the *Cardinal Cross* , it is the central, spiritual Sun which is called into play, and Uranus is then the distributing agency and the head centre becomes the centre in the initiate's body through which direction and control come.

In connection with the Mutable Cross, the rays of the Sun in a threefold form (combining the lowest energies of the threefold Sun) pour into and through the man, via Jupiter. Jupiter is the agent of the second ray which the Sun expresses—cosmically and systemically.

Hence the triple relation of the Sun to Leo which is unique in our solar system, and hence the importance of the triangle which controls the man born under Leo—the Sun, Uranus and Neptune. The energy of Leo is focussed through the Sun, and is distributed to our planet via the Sun and the two planets which it veils.

Neptune, being the sign of the Deity of the waters, is related to the sixth ray which governs the astral or emotional plane of desire. When Neptune is thus active in the advanced Leo subject, then emotion-desire have been transmuted into love-aspiration and are dedicated to and oriented *[298]* to the soul; the entire emotional or sensitive nature is responsive to energies coming from “the heart of the Sun,” and when this is the case, it indicates that the disciple is now ready for the second initiation. This orientation is brought about by what is called “the sublimination of the influence of the Moon” which is, as you know, the mother, symbolically speaking, of the form nature and reflects the Sun, or the Father aspect. The above statement is exceedingly occult in its significance. Esoterically speaking, you have the emergence of an interesting triangle of force which affects the Leo subject—the Sun, the Moon and Neptune; these are an expression of Rays 2.4.6 and, where these three are dominantly active, you have the establishing of that “inner alignment and attitude which forces open the Door into the Holy

Place." I use these old phrases here because they express concisely what it would take many pages to elucidate and because they have that note of esoteric stimulation which awakens, in the disciple, the power of abstract thought.

In connection with the horoscope of the Leo subject and the theme of initiation, I would point out that when the Sun, the Moon (hiding a planet) and Saturn are all combined in a certain house in the horoscope you have what is called the "sign" of the man who is to take initiation. Leo, being the fifth sign of the zodiac, counting from Aries via Taurus, and also the eighth sign, counting from Aries via Pisces, is closely connected through numerical affinity with Mercury, who is esoterically called "the Messenger at the eighth gate"; Mercury was active at the time of individualisation when the "eighth gate" was opened and a major initiation of our planetary Logos took place, producing, in the human kingdom, the process of individualisation.

From another angle, as might be anticipated, Leo is related *[299]* to Scorpio, whose numbers upon the zodiacal wheel are the same as those of Leo, being five and eight. You have, therefore, the formation of the triangle to which I earlier referred: Leo-Scorpio, leading to initiation in Capricorn.

As we are upon the subject, one other point might be touched upon here. August, which is ruled by Leo, is the month of the Dog-star, or of Sirius, which thus brings Sirius into close relation to Leo. Leo, in the cosmic sense (and apart from our solar system altogether) is ruled by Sirius. Sirius is the home of that greater Lodge to which our fifth initiation admits a man and to which it brings him, as a humble disciple. Later, when the new world religion is founded and is working, we shall find that the major, monthly festival in August, held at the time of the full moon, will be dedicated to the task of making contact, via the Hierarchy, with Sirian force. Each of the months of the year will later be dedicated (through accurate astrological and astronomical knowledge) to whichever constellation in the heavens governs a particular month, as Sirius governs Leo. This I shall later elaborate in the papers to be written anent the new "Approaches" to spiritual reality.

Mercury again comes, at this point, into our discussion, and you thus have the formation of an esoteric quaternary, affecting powerfully the major quaternary of man—spirit, soul, mind and brain. This energy brings about an inter-relation and an inner awakening which prepares the aspirant for initiation. This higher quaternary is Sirius-Leo-Mercury-Saturn. You have, therefore:

Sirius	*Leo*	*Mercury*	*Saturn*
Spirit	Soul	Mind	Brain.
Life	Quality	Illumination	Appearance.
Inhalation	Interlude	Exhalation	Interlude.

[300] The above tabulation gives you the clue to the basic reality and necessity of meditation as practised by the disciple and the initiate. This may not be apparent to you at first sight and I may not further expand these suggestions, but the directed reflection of the illumined mind may bring insight to you in time. The influence of Sirius is not consciously felt until after the third initiation when the true nature of the spirit aspect begins to dawn upon the liberated, intuitive perception of the initiate. For the advanced initiate in this sign, and after the third initiation, Sirius becomes a major life factor. He begins to respond to its vibration because he now rules the Sun and the Moon and is controlling those two planets, for that is what the Sun and the Moon have become to him—simply planets to be ruled. This is a great mystery and I simply state the fact. Sirius, Leo, the Sun, the Moon and Mercury are now the influences with which the initiate is concerned. The influences of Sirius, three in number, are focussed in Regulus, which is, as you know, a star of the first magnitude and which is frequently called “the heart of the Lion.” There is more real occultism hidden in the names given to the various stars by astronomers down the ages than has yet been realised, and here you have a case in point.

It will be apparent to you (given a little thought) that the Sun, as it veils Neptune, produces a potent effect upon the personality, symbolised for us here by the astral body, whilst Uranus (which is also veiled by the Sun) symbolises the effect of the soul upon the personality. Hence the activity of

the seventh ray, which is—from one angle—the lowest aspect of the first ray. Hence you have also the underlying idea of: *[301]*

1. The awakening of the personality to soul control and contact, with a true expression eventually, in the three worlds, of soul-will, desire and intent.
2. The awakening of the seventh centre, the centre at the base of the spine, by the soul working through the first or highest head centre and producing (as a consequence) the surging upwards of the kundalini fire. This, in its turn, produces fusion with the higher forces. When this takes place the three major centres in the body are

The Head	*The Heart*	*The base of Spine*
Central spiritual Sun	The heart of the Sun	The physical Sun.
Sirius	Mercury	Saturn.
The Sun	Uranus	Neptune.

As the above alignment corresponds to a very high stage of initiation, it will not be possible to grasp all the implications, but enough may be apparent to reveal the underlying theme and purpose of the great work.

Several major triangles of force were active when individualisation took place and the "Lions, the divine and tawny orange Flames" came into being and thus humanity arrived upon the planet. I would touch here briefly upon one triangle: The Sun (second ray), Jupiter (second ray) and Venus (fifth ray). It will be apparent to you that we here have another sphere of influence of major importance, governed by Leo. It is a triangle to which H.P.B. refers in *The Secret Doctrine* , the influence of which she was endeavouring to elucidate. So potent was the influence of this triangle that its effect upon the Moon was to denude her of life by drawing out all the "seeds of life," thus destroying her influence, for it was undesirable where humanity was concerned.

[302] Through Uranus, Leo is related to three other signs of the zodiac: Aries, Libra and Aquarius, and these three constellations, with Leo, form what has been called "the subjective quaternary of the reincarnating soul"

because they are related to the permanent atoms which persist from life to life and which form—during the cycle of reincarnation—the repositories or the storing houses of the experiences undergone during life in the three worlds.

1. *Aries* —is connected with soul intention, the vibratory activity of which (under impulse from the Monad) initiates the successive involutionary periods which produce appearance upon the physical plane.
2. *Libra* —is related to the mental unit and, as we saw when studying the sign Libra, produces eventually a balance between the pairs of opposites. This is brought about upon the astral plane. It is the attainment of this balance which produces the reversal of the mode of passing around the zodiacal wheel and it takes place when integration has occurred, and the man is focussed upon the mental plane. He can, then, through right use of the mind, discriminate between the pairs of opposites and find the narrow razor-edged path which passes between them and keep his balance upon it.
3. *Leo* —is connected with the astral permanent atom, for the reason that desire or the power to go forth and occultly touch that which is desired is the basis of all sense of awareness or responsiveness and the underlying cause of *progress* or evolutionary movement forward; it is the keynote of the man who has achieved that true "self-centred" attitude which makes him an individual. Later, as responsiveness grows and the world of small affairs is converted into the world of ever larger *[303]* values and reality, the desires change into aspiration and finally into spiritual will, purpose and intent.
4. *Aquarius* —is eventually connected with the physical permanent atom which is, as you know, upon the *etheric* level. It is this individual web which is the medium of relationship to the whole. The universal consciousness of Aquarius becomes expressive just in so far as the individual etheric body is in conscious relation with the etheric body of humanity, the solar system and—of course—the planet.

I would here point out that the term "permanent atom" is essentially symbolic and that what we call the permanent atom is in reality only a unit of energy within the sphere of influence of the soul ray which can at any time "pick it up" (if I may use so un-euphonious a phrase). In these atoms the past memory of the personal self is stored; these are in the nature of "memory cells" and are the repositories of past experience, of gained quality, and of the particular note which the body of which it is the nucleus has achieved. They are material in nature, are connected only with the form aspect, and are imbued with as much of the quality of consciousness as the soul has succeeded in developing in the three worlds. The whole subject is most abstruse and will be only understood, and the symbolism involved rightly interpreted, when clairvoyance is a normal attribute of average man. Then the focus of the substance in any form (its galvanising centre) can be seen. I do not here advise much reflection on the subject, as it is an exceedingly difficult one, constituting, in itself, a very advanced science, and embodying the mystery of the first solar system, the past—again the memory cells give their contribution. It is through the permanent atoms that the Forces of Materialism can *[304]* work; the Great White Lodge works through the seven centres.

Aries begins the process and is the "initiator of the process which leads to progress" and—at the end of the age (as it is now at the final or seventh initiation)—the Initiator of the Mysteries will work under instructions and with energies which emanate from the Lord of the Constellation Aries. In the last analysis and esoterically speaking, fire is the great liberator and Aries is the leading fire sign which will eventually "fuse the beginning and the end, blend the opposites and dispel both time and space." At present, the Initiator of the Mysteries acts under inspiration and with energies emanating from Capricorn—an earth sign—because humanity is, as yet, earth-bound. The forces of initiation produce their major effects upon the physical plane, for it is there that the initiate has to demonstrate his liberation, his understanding and his divinity.

Because of its position upon the Fixed Cross, Leo comes under the influence, direct or indirect, of six planets: The Sun; Neptune; Uranus; Jupiter; Venus; Mars. All of these are potent in expression in this sign, achieving a determined point of revelation and producing, through their united activity and interplay, the six-pointed star of humanity. They condition the man's *consciousness* but *not* events, except in so far as his consciousness assumes control at a certain point in his evolution. Connected with the esoteric science of astrology are subsidiary sciences, such as the Science of Triangles, to which I have frequently referred; there is also the Science of Relationship, which concerns the relations between the many quaternaries which can be discovered in the planetary interrelation, the relation between four constellations, plus many human and divine quaternaries. There is again the Science of Stars of Energy, *[305]* such as I have here noted when referring to the six-pointed star of humanity, and of this Science King Solomon's Seal is the well known symbol. These stars, triangles and squares are found in all horoscopes—human, planetary, systemic and cosmic—and constitute the life pattern of the particular Being under investigation; they determine the time of manifestation and the nature of the emanations and influences.

The *squares* or quaternaries relate to material appearance or form expression; *the stars* concern the states of consciousness, and the *triangles* are related to spirit and to synthesis. In the archives of the esoteric astrologers connected with the Hierarchy, charts are kept of those members of the human family who have achieved adeptship and upwards. They are composed of superimposed squares, stars and triangles, contained within the zodiacal wheel and mounted upon the symbol of the Cardinal Cross. The squares, having each of their four angles and points in one or other of four zodiacal constellations, are depicted in black; the five-pointed star is depicted yellow or golden colour and its five points are in contact with five of the constellations on the great wheel; the triangles are in blue and have, above each point of the triangle, an esoteric symbol, standing for the constellations of the Great Bear, Sirius and the Pleiades. These symbols may not here be revealed but indicate the point of spiritual consciousness

achieved and the responsiveness of the initiate to these major cosmic influences. A glance at these geometrical charts will indicate in a moment the status of the initiate, and also the point towards which he is striving. These charts are fourth dimensional in nature and not flat surfaces as are our charts. This is an interesting piece of information but of no value, except in so far that it indicates synthesis, the fusion of spirit, soul and body, and the point of development. It *[306]* proves also the fact that "God geometrises" where the soul is concerned. These charts are most interesting.

The relation of Leo to Cancer, through Neptune, has already been touched upon above and is, of course, easily apparent to you if you have the slightest understanding of the consciousness aspect of evolution. There is, first of all, the mass consciousness; then the consciousness of the dramatic, isolated self, and finally again group consciousness, which is, in reality, the highest forms of group consciousness and individual consciousness combined together in the service of the Plan. Reflect on this definition, for it will stimulate you to understanding.

The peculiar significance of Leo in the general evolution of consciousness, particularly in the human family, is determined by the control of those two mysterious planets, Uranus and Neptune; in the man who is ready for initiation you have, therefore, a dual control, i.e., the Sun itself and also the Sun as it veils the influences of these two planets, or rather, as it focusses and transmits them with intensity. This produces the following developments:

1. The Sun—Full self-consciousness. This—through the influence of the physical Sun and the "heart of the Sun"—produces awareness of the relation of the higher self and the lower self. Man becomes aware of his essential duality.
2. Uranus—Occult consciousness or that intelligent, fusing condition which produces the scientific at-one-ment of the two factors, higher and lower self, through the intelligent use of the mind.
3. Neptune—Mystical consciousness or that innate sensitivity which leads unerringly to the higher vision, to the recognition of the inter-

relation involved in man's *[307]* essential duality during the process of manifestation, plus the activity of the mediator.

You have, therefore, the conscious, integrated Self, functioning with full occult knowledge and also with mystical perception when the influences of Leo, focussed through the Sun, Uranus and Neptune, have been carried adequately forward in the life of the advanced disciple. This is one of the reasons why Leo is a sign of such paramount importance and why the intelligent Leo subject can usually attain his goal, once he accurately perceives that objective.

This sign has frequently been described as the "battlefield of the Forces of Materialism and the Forces of Light." It is occultly regarded as one of the most material signs, in-as-much as selfish desire for possession of material objectives can be peculiarly present and the display of the possessive spirit can violently control; yet, at the same time, the advanced Leo person can function as the "inspired spiritual Sacrifice." He is then sensitive to world conditions and freed from personal desires.

Before individual man can achieve initiation, he must be fully self-conscious, mystically oriented and occultly developed. He must be aware of himself as he essentially is—a soul involved in form which is itself developed and unfolded through soul activity; he must be a developed mystic, capable of pure vision, motivated by spiritual intent and able to perceive the uses of inherent sensitivity; he must also be a trained occultist, mentally polarised and profoundly aware of the realities, forces and energies of existence and, therefore, free from the ordinary glamours and illusions which colour the reactions and life of the average man. He is then governed by the physical Sun, motivated by the energies pouring from "the heart of the Sun" (via *[308]* Neptune) and bringing about at-one-ment through the forces which are reaching him (via Uranus).

Beyond these two distant planets, lies another planet as yet undiscovered, though speculation is rife about it, owing to certain unexplained movements of the planet Neptune. It is through this planet that the Forces (as they are

related to Leo and Aquarius) are focussed in one potent stream of force; these pour into our planetary life during the month of August, and distribute themselves, via Uranus and Neptune. You have, therefore, in this connection:

LEO AND AQUARIUS

The physical Sun	Heart of the Sun / The undiscovered planet. / Uranus and Neptune. / The human Hierarchy. / The animal Kingdom.	Central spiritual Sun.

Charts of the cosmic lines of directed forces such as the above can be given for all the energies of the constellations and planetary forces, but this is the only one I choose, at this time, to indicate, because it is of major importance to humanity; the others might prove misleading, given man's present point of intelligent understanding and influence.

I would here call to your attention that, through these directing planets, the following rays are controlling factors in the chart of the Leo subject:

1. The Sun—2nd ray—love-wisdom.
2. Uranus—7th ray—organisation or directed manifestation.
3. Neptune—6th ray—idealistic one-pointedness. Devotion to an objective.

[309] In the perfected Leo, the loving self-conscious soul (2nd ray) carries its power of expression straight through from its own plane to the plane of exterior manifestation, but preserves at the same time its interior control (Uranus) and from that point of achievement, proceeds to make its ideal objective (Neptune) a fact in consciousness, through sensitivity to the higher vibration and directed intelligent service of the Plan. Ponder on this summation.

When Uranus controls, the Leo person is significantly the true observer, detached from the material side of life, but utilising it as he pleases. His spiritual consciousness is capable of great expression and he can be (as has oft been pointed out by astrologers) both an electric, dynamic leader, a pioneer in new fields of endeavour and also a magnetic centre of a group whether the group is small, as in a home, or vast as in a nation. He is then polarised above the diaphragm, for the lower more material aspects of life have really no great appeal to him; he is then profoundly conscious of his own identity, and this makes him dwell definitely in a state of self-awareness, with its consequently *abstracting* powers. He is instantly aware, once he is spiritually awakened, of his motivating impulses, and this leads him to an imposed self-discipline—the thing the Leo subject sorely needs and which must *always* be self-imposed and self-applied for he brooks no disciplinary measures which others may seek to impose. Discipline imposed by people upon the Leo person leads invariably to revolt and rebellion and the expression of that which the discipline is intended to eradicate. Discipline imposed by himself leads to the perfection of which he is notably capable. It is this innate ability to control which frequently gives the Leo subject an apparently negative attitude to life; he inevitably believes that his destiny is determined and that all that he has to do *[310]* is simply to *be* ; he refuses often then to change or to take action, and when this is carried too far it leads to an unexpectedly futile life. The "lion must emerge from its lair," and this injunction is badly needed by Leo aspirants. It will, when followed, lead the self-centred Leo consciousness into the decentralised, selfless Aquarian awareness. It will alter the self-service of Leo into the group service of its polar opposite, Aquarius. It might appropriately be added here that the prayer or voiced aspiration of the true Leo person can be expressed in the words of Christ, so well known to all of us: "Father, not *my* will but *thine* be done."

I would also call your attention to another interesting fact in connection with this sign. No planet falls in Leo and no planet is exalted in this sign, whilst the power of both Uranus and Saturn is somewhat lessened, except in the case of the initiate who responds powerfully to the esoteric influence of

Uranus. The same basic teaching is here conveyed as was taught by the Sun ruling exoterically, esoterically and hierarchically. Leo in its consciousness is the dominant *self-aware* agent and has therefore the control and can—because of this—remain uninfluenced. This fact will be increasingly understood as the advanced Leo subject makes his appearance. He will be distinguished by his personal freedom from outside control. He knows innately that he is king of himself, the ruler of his own life and, therefore, no planet is exalted and likewise no planet falls. The power of the mind, as symbolised by Uranus, is lessened, for it is not the mind which in reality controls but the Self, or Soul, using and controlling the mind. The man is not then conditioned by his surroundings or life events but rules them with deliberation, bringing out of circumstances and environment that which he requires. Saturn, therefore, the Lord of Karma, has his power lessened in *[311]* this sign. It is for this reason that Sepharial is incorrect when he gives Saturn as the ruler of the first decanate. The three decanates are given by him as being ruled by Saturn, Jupiter and Mars. Alan Leo is, however, nearer the truth when he gives us the Sun, Jupiter and Mars.

Self-rule through initial conflict, carried to a successful issue and blessed by the beneficence of Jupiter, is the true history of the advanced Leo aspirant, and this thought and the objective result of this realisation is summed up for us in the two word mottoes of this sign:

1. And the Word said: Let other forms exist. I rule because I am.

2. I am That and That am I.

I Am—the Word of the self-conscious, selfish, individual Leo.

I Am That—the Word of the Leo subject who is rapidly gaining the higher consciousness and preparing for fresh and universal expression in Aquarius.

CANCER, THE CRAB

This sign is not an easy one for the average student to understand for it is the polar opposite—psychologically speaking—of the state of group consciousness towards which humanity is, at this time, tending. It is difficult

for the casual student to distinguish accurately between mass consciousness and group consciousness. Human beings stand today at a midway point, generally speaking, between these two states of mind, though perhaps it might be more correct to say that a fairly large minority are becoming group conscious, whilst the majority are emerging out of the mass conscious stage and becoming self-conscious individuals. *[312]* This accounts for much of the present world difficulty and for the clash of idealisms. The two groups bring a different approach to the world problems as we now find them. We have, therefore, three signs which (from the angle of consciousness) are closely connected yet are widely separate and different in effect.

1. Cancer—mass consciousness—instinctual awareness.
2. Leo—self consciousness—intelligent awareness.
3. Aquarius—group consciousness—intuitional awareness.

With much of this we have already dealt and there is no need for repetition as we study the polar opposites of the signs already considered. I do not intend to refer unduly and in detail to points with which you are already familiar, save to bring to your attention the beautiful and synthetic unfolding of the divine Plan.

This sign is, as you already know, one of the two gates of the zodiac because through it souls pass into outer manifestation and to the appropriation of form, and subsequent identification with it for many long cycles. It is "the gate which stands wide open, broad and easy to pass through and yet it leads unto the place of death and to that long imprisonment which precedes the final revolt." It is allied with material nature, and with the mother of forms, just as the other gate, Capricorn, is allied with spirit, the father of all that IS.

In this sign lies hid the whole problem of the Law of Rebirth. Reincarnation is implicit in the manifested universe and is a basic and fundamental theme underlying systemic pulsation. There are certain things which I would like to make clear in connection with reincarnation.

This sign, Cancer, being concerned primarily with the world of causes, has about its inner meaning much indefiniteness *[313]* and an apparently vague

subtlety which proves most elusive to the ordinary thinker. This also is true of all the signs which go to the forming of the Cardinal Cross of the Heavens. In the last analysis, it is only the initiated disciple who can fathom the true meaning of these zodiacal influences as they pulsate throughout the manifested universe, because they are primarily the expression of spirit or life more than of soul or body. Therefore, until after the third initiation—as you have oft been told—there is little to be known or said about that "mysterious essence which is divinity in motion." When you, for instance, read that the keynotes of this sign can be expressed in the Biblical phrase "the Spirit of God moved upon the face of the waters" does it, in reality, mean anything specific to you? You might reply by saying that it means, God moved in substance and produced by moving the outer tangible forms. But does that truly convey to you an intelligible truth? In Cancer, God breathed into man's nostrils the breath of life and man became a living soul. In these words, you have established the relation which exists in the mind of God between spirit (the breath of life) the soul (consciousness) and man (the form). However, does that statement convey an intelligible concept to your mind? I think not, because the synthesis of the final relation is beyond the average grasp and its `linking' or essential unity (lying as it does outside of consciousness and known reality) takes place first of all in this sign—one of the most ancient of the signs and one of the first to be recognised and established as an influencing factor by ancient humanity.

I state a basic truth—vaguely acknowledged by you—that *in Aries* the essential substance of manifestation awoke to renewed activity under the impact of divine desire, impelled by the divine Breath, by divine Life or Spirit. *In [314] Cancer* this living substance assumed a triple differentiated relationship to which we give the names of Life (Aries) of Consciousness (Taurus, the next sign to Aries) and manifested duality (Gemini, the sign preceding Cancer) and these three, blended together, came into outer manifestation in Cancer, thus completing an esoteric quaternary of great importance. Here the first major fusion, inchoate and unrealised, took place. *In Libra* , these reach a point of balance and of a somewhat static equilibrium (later to be disturbed in Scorpio), so that this essential triplicity

appears clearly in relation to each other. *In Capricorn* , the sign of initiation, this basic triplicity begins to return to the earlier state of the "breath of spirit" but, this time, with full awareness and properly fulfilled organisation, so that form is a perfect expression of the soul and the soul is sensitive and responsive to the pulsations of the One Life, as that Life reveals, through its activity, the perfect will of the Logos.

The secret (so-called) of the Cardinal Cross is the secret of Life itself, just as that of the Fixed Cross is that of the soul or the mystery of self-conscious entity, whilst the Mutable Cross holds hid the mystery of form. In these words, you have the key to the secret of manifestation as a whole and to that mystery which was revealed to Christ at the final crucifixion and to which He testified His understanding reaction in the triumphant utterance recorded in *The New Testament* : "My God, My God, why hast Thou forsaken Me." He then left the Fixed Cross and the Identity which has hitherto been His and identified Himself with that which was then revealed. To these words, thus translated somewhat inaccurately in the Christian Bible, there are three meanings or true significances. The translation hinted at in *The Secret Doctrine* (S.D. II. 613), *[315]* "The robe, the robe, the beautiful robe of my strength no longer serves" expresses the inner revelation of the Mutable Cross, as it was revealed to the Saviour, looking at life from the angle of the soul. In the words quoted above "My God, My God, why hast Thou forsaken Me," the mystery of the Fixed Cross was shown to Him and the secret of the Cardinal Cross was, for the first time, held before His eyes. The words, embodying that central mystery, have never yet been given out. One of the factors which distinguished the Christ from all preceding world Saviours was the fact that He was the first of our humanity Who, having achieved divinity (and this many have done), was permitted to see the "golden thread of light and of living life which links the light within the centre of all the manifested Crosses"; He was allowed to know the meaning of life as it expressed itself in the Cosmic Crucifixion, which is an episode of cosmic life and not of death, as is generally supposed.

Hercules comprehended the true meaning of the Mutable Cross and, with full knowledge, mounted the Fixed Cross, with all its attendant difficulties and labours. The Buddha comprehended, through complete illumination, the meaning of both the Mutable and the Fixed Crosses, for the secret of revelation in Taurus was His, just as the secret of directed energy in Scorpio was the source of the strength of Hercules. But the Christ, knowing both the above secrets, also understood with a living comprehension, the mystery of the Cardinal Cross, because the light of the Transfiguration (undergone in Capricorn) revealed to Him the glory and transcendent mystery.

There are two words also which convey the purpose and intent of expression upon the Cardinal Cross. They give the reason why the two "Doors of the Zodiac" open *[316]* wide to the impulse and demand of the divine Spirit. One is the word "self-preservation" which leads to the impulse to incarnate in Cancer, which is the Door to the physical plane expression of spirit. This impulse (when the form is the prime object of the attention of the soul and that with which it primarily identifies itself) brings about the stage of static concretion in the earth sign Capricorn. The other word is "immortality" which is the divine aspect of self-preservation; it is the major conditioning factor in the creative process and leads to the whole revelation of evolution, to the recurrent appearance of life in form, and to the revelation of life in form. In Capricorn, at the third initiation, this life aspect assumes primary importance.

You will see, therefore, why the Cardinal Cross is so mysterious; also why both Cancer and Capricorn are so little understood by modern astrology and why, in the last analysis, only the initiated Sons of God can grasp the significance of the four signs which comprise the Cardinal Cross, or understand the relation which exists between the four major divine energies which—pouring through the four arms of this Cross—produce the vortex of force (a synthetic force) which constitutes that "pool of pure, fiery light" through which all those who take the higher initiations must eventually pass. Those taking the first two initiations must tread the Path as it passes through the Burning Ground. Those taking the higher initiations have to plunge into

the sea or pool of fire which is essentially the fire of God as it has been cleansed from every aspect of the material form through the complete purification of desire.

The entire subject of rebirth is but little understood at present. Its modern presentation and the emphasis which has been laid so strongly on small and unimportant details have distorted and diverted the wide sweep of the subject *[317]* and ignored the true import of the process; the broad general lines of the incarnation process have been largely overlooked. In the debate as to the length of time a man is out of incarnation and in the consideration of foolish items of unproved and unprovable information, and in the puerile reconstruction of the past lives of theosophically inclined people (none of them based on any truth), the real truth and the real beauty of the theme have been lost to sight.

Cancer is one point of the watery triplicity, and the symbolism which underlies the three water signs is most interesting in one particular direction. You have, as you know, the Crab, the Scorpion and the Fish Goddesses of the sign Pisces. In ancient Lemuria, the symbol of Pisces was a woman with the tail of a fish, and of this symbol the legendary mermaid is the memory. It was only in late Atlantean times (when the conscious sense of duality was becoming present in the minds of the advanced humanity of the period) that the woman part of the symbol was dropped altogether and the two linked fishes took the place of the fish Goddesses. You have, therefore, the Crab, the Scorpion with the sting in its tail and the Fish. The slow moving Crab, identified with its dwelling place and carrying its house upon its back, lives upon the land (physical plane life) and also in the sea (the life of the emotions); the Scorpion is rapid in movement, deadly in its effect upon men around it and is a creature of the land; it is also the symbol of the transformed Crab and the result of the evolutionary process, and indicates the dangerous nature of the man who is not transformed and is therefore harmful and hurtful to others; the Fishes indicate the man from whom the symbol of materiality has been taken by the removal of half of the original symbol, thus indicating freedom from matter. The three water signs give us,

therefore, a brief and symbolic *[318]* history of man's growth and true personality development. It is a picture of the law of cause and effect. These thoughts you can elaborate for yourself and thus arrive at the evident implications.

There is also a significant relationship between five signs which are deeply esoteric in their nature and their effects when swept into this particular interplay. They are only called into activity during the return half of the wheel of life or the "wheel of living action or of conscious undertaking" as it is called in the *Old Commentary* . This name is given to the wheel as it turns anti-clockwise from Aries to Pisces via Taurus. This fivefold relationship is only established upon the Path of Discipleship and is brought about by the esoteric linking of Cancer-Virgo-Scorpio-Capricorn-Pisces. In the future horoscopes of disciples, this significant interplay of forces will be recognised as dominating the chart at a particular and peculiar stage of discipleship. In this case, disciples will be born in one or other of these signs or with one of other of these signs rising.

You have two signs of water and earth (Cancer and Virgo) in the stage of sub-conscious emphasis wherein everything is latent and hidden. Human consciousness is only embryonic in Cancer, for it is the mass mind which dominates and not the individual mind. In Virgo, the Christ life or consciousness is hidden and the Christ Child is as yet embryonic in the womb of matter and of time, and during this stage, the emphasis is upon the form which veils and hides the reality. The human soul and the divine soul (the essential duality) are there but their presence is not easily detected. In Scorpio comes a point of transition, of change and of re-orientation. That which has been hitherto hidden appears and is brought to the surface by means of the experience, the tests, the trials and the "sting of life." In Capricorn—*[319]* as a result of the effects of the influences of Cancer, Virgo and Scorpio—the disciple begins to demonstrate the capacity to express the life of two kingdoms, at least in some measure, and is a developed human being and also a citizen of the kingdom of God. Therefore, for an initiate and for a period of three incarnations, the four

signs of revelation (Cancer, Virgo, Scorpio and Capricorn) intensify their effect upon him, until in the fourth incarnation he begins to respond to the inner influence of Pisces. He thus demonstrates his ability to react to the Shamballa influence and, when this influence is established, he goes out to salvage and to save. He acts consciously as a world mediator. Therefore, it might be stated that:

1. *In Cancer* , the influence of the human Hierarchy begins to make its presence felt and to include the dualism of man. This emerges clearly in Virgo. Soul and body are closely related and knit together in one form. Man is a conscious personality, and this is a result of the Cancer experience, consummated in Virgo.

Such is the way of humanity. The human centre is active.

2. *In Scorpio* , the influence of the occult Hierarchy begins to set its seal on the human being, and his essential duality is put to the test. This is preparatory to a new and higher unity. He is at the miserable stage of being neither the soul nor the form—the stage of transition.

Such is the way of the disciple. The hierarchical centre is affecting him powerfully.

3. *In Pisces* , the influence of Shamballa claims the initiate as its field of activity and the dualism of soul and spirit emerges instead of that of soul and body which has hitherto been of major importance. The power of the *[320]* form to hold the soul in captivity has been negated and tests and trials of the initiate up to the third initiation are directed to this end.

Such is the way of the initiate.

You will note the interesting fact that you have here nine signs which carry a man from the stage of imprisonment in form to the freedom of the kingdom of God, from the state of embryonic consciousness to the full flower of divine knowledge, from the condition of human awareness to the conscious wisdom of the initiated disciple. These nine signs are strictly expressive of human unfoldment—conscious and superconscious, though beginning with the mass awareness of Cancer. There are three signs, preceding these, which

provide the subtle or subjective realities of the will-to-be (Aries), the desire-to-know (Taurus) and the establishment of relationship (Gemini), and these constitute the triple incentive to the manifestation of man and of the human kingdom. They correspond cosmically to the logoic, the monadic and spiritual planes to which the higher initiate has access or when dealing with the entire concept on a lower turn of the spiral and in connection with ordinary man, they correspond to the mental, the astral and the etheric vehicles of man. They are, therefore, related to the highest and the lowest expression of human life. I have in the above ideas given you several hints of vital importance. One of the symbols of an initiate of a certain degree is that of the five-pointed star with a triangle in the centre; this is a reference to the energy of the watery triangle with which we have just been concerned and to the fivefold linking which has been established in the consciousness of the initiate.

We come now to a consideration of the rulers of this sign and to a study of the planets which act as focal points *[321]* and as distributing agents for certain cosmic energies. Much has been earlier indicated along this line, and a true understanding of the nature of these impacting energies can only be grasped as we continue with our studies and investigate these signs in the relation which they assume as we study them in connection with other signs, claiming the same planetary rulers. There is one point which I would like to make clear and that is that in the two rulers of this sign—the Moon and Neptune—you have the symbols of a close relationship between the Mother of all Forms and the God of the Waters, that is between the two planets. In this esoteric marriage, you have pictured for humanity a major synthesis of form and of desire-sensitivity and, consequently, a true statement of the stage of consciousness which we call Atlantean. There is much of this today and of this stage, mass sensitivity and mass identification with form and with forms is the significant indication and the outstanding characteristic of Cancer and its subjects. The Moon, however, relates Cancer to two other signs and these form a cosmic triangle. They are Cancer-Virgo-Aquarius. In this combination, you have the sign of mass-consciousness, the sign of the Christ-consciousness and the sign of universal consciousness very closely

related to each other and all of them through the medium of the influence of Neptune, which the Moon veils.

Like Leo, which is ruled in all its three expressions (orthodox, esoteric and hierarchical) by the Sun, Cancer is the only other sign which is ruled by only one planet, though in orthodox astrology, the Moon is substituted for Neptune because it is the form nature which is dominant in the longest stage of human unfoldment, just as esoterically, it is the feeling-sensitive nature which dominates the average man; it is with this stable tendency that the disciple has to *[322]* wrestle. In the mass mind (of which Cancer is the truest expression), it is fortunate that Neptune is veiled by the Moon and that the form fails to register or step down many of the impacts to which the true man is sensitive. Average humanity is not yet fully equipped to bear the full range of these impacts, to handle them constructively or to transmute them and interpret them accurately. Upon the Path of Discipleship and along the line of esoteric development, one of the major difficulties and great problems of the disciple is his extreme sensitivity to impacts from every side and his rapid ability to respond to contacts coming from "all points of the compass, from every angle of the zodiacal wheel and from that which is within as well as from that which is without, from that which lies above, below, and upon every hand," as the *Old Commentary* expresses it. It is also as difficult and hard for the average student of modern times to grasp the mass-consciousness of Cancer as it is for him to grasp the group-awareness or the universal consciousness of Aquarius and to this final development, humanity is hierarchically related by the Moon, veiling Neptune. The average human being is just beginning to grasp the stage of the individual Christ consciousness of Virgo to which he is related by the same planet.

The unveiled Neptune relates Cancer to no other constellation or sign, and this fact is of very great importance, because it indicates the fact that when a man is an initiate, he does not react to ordinary feeling, sentiment or to personality relations as they express themselves in pleasure or pain. All these are surmounted and eventually the watery life of emotional reaction is superseded by the life of true and of inclusive love. Soul control esoterically

“obliterates” the Moon and all traces of Neptunian life. The initiate is no longer ruled by the Mother of Forms or by the God of *[323]* the Waters. When the “waters break and are carried away,” the Mother gives birth to the Son and that individual spiritual entity then stands free. I would ask you to ponder upon this point.

These two—the Moon and Neptune—are, therefore, the direct influences which are brought to bear upon the Cancer subject and thus lead to the unfoldment of the form of life and of the emotional-astral body. The supreme usefulness of these aspects will be grasped if you will intelligently realise that without the form and without the ability to bear in mind the need to respond sensitively to the environing conditions and circumstance, the soul would never awaken to knowledge in the three worlds and, therefore, would never know God in manifestation.

Indirectly, and via the influences of the Cardinal Cross (of which Cancer is a part), the Cancerian subject is affected by or influenced by five other planets, which are Mars, Mercury, Uranus, Venus and Saturn. The Cancerian subject becomes responsive to the uses of conflict (Mars), to the functioning of the light of intuition (Mercury) and to the cosmic pull of Uranus, plus the intellect of Venus and the presentation of opportunity (Saturn). These, however, play subjectively upon the dweller in the form and are not consciously registered as potencies by the individual for many aeons of time and not until the life of the form and the reaction to sensitive emotion-feeling has played an active and an educational part in the awakening of the mind. Once that awakening of desire and its transmutation into the higher aspiration has taken place, then the Virgo influence comes in and the responsive soul—developed by the five indirect influences of the Cardinal Cross—begins its active conscious participation in the drama of life. Thus the direct and the indirect influences of the seven planets play their *[324]* varied parts in man's unfoldment, and students would find it of interest and of value to relate the effects of these seven planetary forces to the unfolding seven principles of man.

Let us now briefly consider for a few minutes the effect of the ray influences as they focus through the seven planets upon the man born in the sign Cancer.

It is here that there will be found certain basic indications as to the nature and the processes of the Law of Rebirth. It would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action is some form of unsatisfied desire. Both these statements are true in part and generic in effect but they are only partial truths and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent, and of time-space concepts. Basically, it is not desire which prompts return but will and knowledge of the plan. It is not the need for achieving an ultimate perfection which goads the ego on to experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give) and the determination that they too may attain planetary status equivalent to that of the sacrificing soul. It is in order eventually to negate the space-time concept and to prove it an illusion that the door in Cancer opens to the sacrificing, serving soul. Bear this always in mind as you study the subject of rebirth. In themselves, rebirth and reincarnation are misleading *[325]* terms and "cyclic impulsion," "intelligent purposeful repetition" and "conscious in-breathing and out-breathing" would describe more accurately this cosmic process. It is, however, difficult for you to grasp this idea, for it necessitates the ability to identify oneself with the One Who thus breathes—the planetary Logos—and the entire theme must therefore remain relatively obscure until initiation has been taken. Esoterically speaking, the point of greatest interest lies in the fact that it is *group rebirth* which is taking place all the time and that the incarnation of the individual is only incidental to this greater happening. This has been largely ignored or forgotten because of the intense and selfish

interest in personal experience and living, evidenced in the speculative details anent individual return given in the current so-called occult books, most of which are largely inaccurate and certainly unimportant.

An intelligent understanding of the Plan is needed before the real truth anent reincarnation can emerge with clarity in the public consciousness. Groups of souls come into incarnation cyclically and together in order to further the Plan and permit that interplay to proceed between spirit and matter which makes manifestation possible and which extends the working out of the divine ideas as they exist in the Mind of God. When the Plan (as the Hierarchy understands it) is more familiar in its objectives and its mode of functioning upon the outer plane of life, we shall see a complete change in the presentation of the teaching concerning the Law of Rebirth. We shall see more clearly the existent synthesis of:

1. The divine plan as it manifests in time.
2. The basic relations as they manifest in space.
3. The developing effects as they demonstrate in groups. *[326]*
4. The evolving understanding as intellect merges into the intuition.
5. The fivefold nature of the logoic expression as it unfolds itself through the five kingdoms.

and this, when correctly intuited, will produce a revelation, and a presentation of this abstruse theme beyond anything at this time sensed by man. It is one of the secrets of the first initiation and these secrets are today in process of externalisation.

It will be found that rebirth is, in truth, a magical and magnetic interplay between the form side of life and life itself. This interplay is consciously undertaken by the soul which is the product of the two related factors. The above statement is, in itself, complex and difficult and far from easy to grasp; it however expresses a significant fact which the *Old Commentary* phrases as follows:

"Those who are demanding to be saved have cried aloud. Their voices penetrate into the formless world and there evoke response.

"Those who in distant aeons have pledged themselves to save and serve respond. Their cry too rings forth and, ringing, penetrates into the dark and distant places within the worlds of form.

"And thus a vortex is established and kept alive by that constant dual sound. And then a touch is made and for a space and during time, the two are one—the Saving Souls and the Units to be served.

"Slowly the vision of the Saving One becomes a light which guides the Crying Ones into the place of light."

I would suggest to investigators that the entire theme of "cyclic impulse" be approached *from the angle of the group* , forgetting, as this is done, the glamour of the personality *[327]* impress. The sweep of known history will aid in this, indicating—as it does—the possibility of clarification and the usefulness of classifying and isolating group activity and character down the ages. When the major reincarnating groups are thus distinguished and their work for the fourth kingdom along many lines is more clearly seen then the whole subject will be better understood, evoking the play of the intuition. This demonstrates a second fact of importance, namely that, as yet, it will only be possible to trace the progress of advanced souls in incarnation and not trace, at this time, the cyclic appearing of the unevolved. They are the "material units" which have to be saved by the more advanced. The theme of service and sacrifice runs, unrecognised, through history. The key to the understanding of these reincarnating, saving factors lies in a coming intuitive ability to recognise the reincarnating groups, as groups and not individuals, through their ray qualities, and it was for this purpose that I gave in *Destiny of the Nations* a statement as to the rays governing certain nations. Groups are governed by the astrological signs and by the rays just as individuals are, and these rays affect them, via the ruling planets. I have here opened up to you a very wide field of research and I have indicated a most interesting new form of historical investigation and record. The history

of the future will be the history of the evolving plans of God as they work out through the serving groups of egos who will come into physical incarnation under the influence of "divine duality" to carry forward the development of the lives which constitute the form through which divinity is seeking full expression. The relation of the fourth ray to the fourth kingdom in nature (which is the fourth Creative Hierarchy) is a predetermining influence in all world conflict up to date and is the cause which has produced the history *[328]* of war and conflict down the ages. The theme of that ray is "Harmony through Conflict" and it is the lower aspect of the ray energy, producing conflict which has hitherto controlled, and is climaxing now through the impetus of the new incoming Shamballa force. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray, the second Ray of Love-Wisdom, of which the fourth ray is an aspect. This second ray energy is very potently focussed through the constellation Gemini via the planet, Jupiter. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilised upon the mental plane and—under the influence of the salvaging, serving egos of the fifth kingdom—entirely change world civilisation.

It is valuable also to remember that in the studying of the ray forces and their effects in Cancer, we must do so from the angle of the mass mind and the mass reaction and not from that of the individual. This is one of the signs of synthesis and of a relative fusion, but it is a fusion on the lower level of the spiral and connotes the fusion of the physical body and the soul but only in the embryonic stage and with the psychic stage still unindividualised. It is the stage of mass reaction to the incoming of the Sons of Light.

The entire theme of the zodiac can be approached from the angle of light and its unfolding and increasing radiance and of the gradual demonstration in what I have called elsewhere, "the glory of the One." The mode of the development of this inner light and of its externalisation must remain—from the standpoint of its cosmic effects—one of the secrets of initiation and this for a long time to come. It will, however, not be out of place if I were to

give symbolically certain phrases and sentences which will indicate *[329]* (for each sign) this "growth of light in light," as it is esoterically called, bearing in mind that we are attempting to express conditions connected with the soul whose essential nature is light. This soul-light affects the form as evolution proceeds and produces sequentially the revelation of that form, and of the nature of space-time as well as of the goal.

1. Aries.—*The Light of Life Itself* . This is the dim point of light found at the centre of the cycle of manifestation, faint and flickering. It is the "searchlight of the Logos, seeking that which can be used" for divine expression.
2. Taurus.—*The penetrating Light of the Path* . This is a beam of light, streaming forth from the point in Aries, and revealing the area of light control.
3. Gemini.—*The Light of Interplay* . This is a line of light beams, revealing that which opposes or the basic duality of manifestation, the relationship of spirit and of form. It is the conscious light of that relationship.
4. Cancer.—*The Light within the form.* This is the diffused light of substance itself, the "dark light" of matter, referred to in *The Secret Doctrine* . It is the light awaiting the stimulation coming from the soul light.
5. Leo.—*The Light of the Soul* . A reflected point of light logoic, or divine. The light diffused in Cancer focusses and reveals eventually a point.
6. Virgo.—T*he blended dual Light* . Two lights are seen—bright and strong, the light of form; one faint and dim, the light of God. This light is distinguished by a waxing of one and the waning of the other. It differs from the light in Gemini. *[330]*
7. Libra.—*The Light that moves to rest* . This is the light that oscillates until a point of balance is achieved. It is the light which is distinguished by a moving up and down.

8. Scorpio.—*The Light of Day* . This is the place where three lights meet —the light of form, the light of soul, and the light of life. They meet; they blend; they rise.
9. Sagittarius.—*A beam of directed, focussed Light* . In this the point of light becomes the beam, revealing a greater light ahead and illumining the way to the centre of the light.
10. Capricorn.—*The Light of Initiation* . This is the light which clears the way to the mountain top, and produces transfiguration, thus revealing the rising sun.
11. Aquarius.—*The Light that shines on Earth, across the sea* . This is the light which ever shines within the dark and cleansing with its healing rays that which must be purified until the dark has gone.
12. Pisces.—*The Light of the World* . This is the light, revealing the light of life itself. It ends for ever the darkness of matter.

A study of the above thoughts will reveal the symbolic story of the irradiation of matter, of the growth of the light body within the macrocosm and the microcosm, and finally make clear the purpose of the Logos.

It is because—speaking in parables—the light of Cancer is only diffused, vague and inchoate that the influences of the first Ray of Focussed Intention and of purposeful Will and of the second Ray of Love-Wisdom (recognised duality and gained experience) are found to be missing. Their influences are not present, except in so far that love and purpose underlie all manifestation. But they are not focussed in this *[331]* sign. Only five rays play through this constellation which even at a relatively high point of development and upon the returning wheel preserves ever the mass relationship for the benefit of the incarnating individual and in order to guarantee the ultimate salvation of substance itself. Human beings, without initiated vision, are apt to interpret all the signs and their effects in terms of individual man, whereas the purpose of their coordinated influence is both planetary, solar and cosmic. The initiate who has taken the three lower initiations is occupied henceforth with the effects of the cosmic influences upon the planet and incidentally

upon the fourth kingdom in nature and with the higher mental study of their effects as they produce basic and fundamental changes in the systemic life which, in its turn, affects our planet, its kingdoms in nature and incidentally human beings. You can see from this, therefore, that as the evolutionary changes are brought about and as human, planetary and solar consciousness progressively develops, the influences pouring from the constellations, via their intermediaries, the planets, will produce very diverse changes and significant happenings to which man will consciously or unconsciously respond according to his point of development. The response of the individual Cancer subject to the incoming influences and to his environment will be different to those of the disciple or initiate and these again will differ in every sign, thus rounding out human development. Here again is a point which astrologers will have later to take into consideration. I would here like to give you a tabulation which will indicate somewhat the nature of the response of the man during the three stages of his development—undeveloped, advanced and upon the Path—to the various influences to which he is subjected when he enters into physical plane existence through the open door of Cancer, and proceeds then through all the signs. *[332]*

Sign	*Undeveloped Man*	*Advanced Man*	*Disciple Initiate*
1. Aries	Blind, undirected experience.	Directed Personality effort.	Recognition and work with the Plan.
	Instinctual reaction.	Desire.	Will.

Keynote: Aries turns towards Capricorn.

2. Taurus	Selfish desire.	Aspiration.	Illumined living.
	The Light of Earth.	The Light of Love.	The Light of Life.

Keynote: Taurus rushes blindly until Sagittarius directs.

3. Gemini	Mutation of relation.	Orientation of	Right relation.
	"I serve myself."	"I serve my brother."	"I serve the One."

Keynote: Gemini moves towards Libra.

4. Cancer	The blind unit is lost.	The unit awakens to that which is around.	The Whole is seen as one.
	The Mass.	The House.	Humanity.

Keynote: Cancer visions life in Leo.

5. Leo	The Lower Self.	The Higher Self.	The One Self.
	The hidden point.	The revealing point.	The relinquished point.

Keynote: Leo seeks release in Scorpio.

6. Virgo	The germinating energy.	The creative force.	The Christ activity.
	The Mother.	The Protector.	The Light.

Keynote: Virgo hides the light which irradiates the world in Aquarius.

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7. Libra	Unbalanced fiery passion.	The weighing of the opposites.	Balance attained. Divine love.
	Human love.	Devotion and aspiration.	Understanding.

Keynote: Libra relates the two in Gemini.

8. Scorpio	Unity of selfishness.	Conflict with duality.	Higher unity.
	The Monster.	The Fighter.	The Disciple.

Keynote: Scorpio stages the release of Leo.

9. Sagittarius	Self-centredness.	One-pointedness.	The Director of men.
	Experimental approach.	Directed approach.	The controller of the Gate.

Keynote: Sagittarius, the disciple becomes the Saviour in Pisces.

10. Capricorn	The earthbound soul.	The one who crosses the water.	The Conqueror of Death.
		Fluid.	Initiated.

Keynote: Capricorn consummates the work of Scorpio.

11. Aquarius	All things to all men.	Dedication to the soul.	The Server of all men.
	The burden of the self.	The burden of humanity.	The burden of the world

Keynote: Aquarius releases Virgo from her load.

12. Pisces	Responsiveness to environment.	Sensitivity to soul.	Spiritual responsibility.
	The medium.	The Mediator.	The Saviour.

Keynote: Pisces takes from all the signs.

[334] You will note that these relationships between the signs are not those of the opposites but intermediate signs and, therefore, marking the

intermediate period of relationship and not consummation as is the case when such opposites as Leo and Aquarius or Cancer and Capricorn are considered. These relationships, it will be found, create quite definite geometrical forms just as the crosses, formed between the opposites create the three crosses of the heavens. I commend this to your consideration. The above tabulation gives you a new and inner relation of the signs to each other and one which only becomes definitely active and effective after initiation. It is consequently of small use to the average reader at this time, though it opens up, nevertheless, new astrological contacts and influences most of which are established through the ray influences and which require a grasp of individual evolutionary status for correct interpretation. It is essential, for their right understanding that the astrologer knows whether the subject is relatively unevolved, whether he is an advanced man or whether he is upon one or other stages of the Path. There is so much to be reckoned with in the new esoteric astrology—prediction, interpretation from the standpoint of both the personality and the soul, character indications, as well as a close study of the Law of Rebirth as it can be arrived at through an understanding of the influences of Cancer. One thing which will later emerge, but which is at present impossible of elucidation, is the fact that the twelve Creative Hierarchies are all connected with one or other of the twelve signs of the zodiac and these all definitely affect the human family and the unit in that family also. A close study of the relations indicated in this new tabulation and a study also of the Hierarchies and the signs will cause a drastic revolution in modern astrology and one of most basic importance. More *[335]* than this I cannot here indicate and more will not be possible until the present astrologers have done some concentrated work along the lines here designated.

Simple as it sounds when stated, the most fundamental point for astrologers to grasp today is the need for them to know—prior to interpretation—where, upon the path of evolution, the subject under consideration stands. One other hint I will give. It will be from a study of those people who are born in the Cardinal Signs that the clearest information will emerge in this connection. It might be useful to point out here that:

1. Through a study of the Cardinal Cross—Aries, Cancer, Libra, Capricorn—the astrologer can arrive at a clearer understanding:
    a. Of ordinary, individual, human beings.
    b. Of group beginnings.
    c. Of the significance of the first initiation.
2. Through a study of the Fixed Cross—Taurus, Leo, Scorpio, and Aquarius—he will arrive at a right interpretation of the lives:
    a. Of initiates.
    b. Of group absorption into synthesis.
    c. Of the significance of the third initiation.
3. Through a study of the Mutable Cross—Gemini, Virgo, Sagittarius and Pisces—he can arrive at the significance:
    a. Of disciples.
    b. Of group activity.
    c. Of the second initiation.

The above indications may not conform to the ideas generally held, and appear to reverse also some of the points *[336]* which I have earlier made, but a careful study of the suggested implications may make the point clearer. Every Cross has its exoteric significance and with this all astrologers are somewhat familiar; it has also its esoteric meaning and import and this is as yet an untried field of investigation; and it has its spiritual importance, and this of course is only revealed at the major initiations. It should be remembered that these are the threefold differentiations of the One Life and that Capricorn, for instance, marks not only the point of the deepest concretion and therefore of death but also the point of highest initiation and of entrance into the life aspect of deity.

I cannot too strongly reiterate the constant necessity for you to think in terms of energies and forces, of lines of force, and energy relationships; astrologers must also think more in terms of qualities and of characteristics, as is the trend of the more advanced astrology today. The whole story of astrology is, in reality, one of magnetic and magical interplay for the

production or externalisation of the inner reality; it is the story of the response of form—vast as in a solar system, microcosmic as in a human being, and minute as in an atom or a cell—to the urge or pull of foci of energy and of streams of force. These two are not identical, but must be taken into the calculations of the investigating astrologer and his interpretations.

It is the focussed energy of Cancer which makes it a major magnetic or attractive focal point leading to the processes of incarnation. Through the door of Cancer streams the "magnetic magical light which guides the soul into the dark place of experience." Similarly, it is the magical pull of Capricornian energy which upon the returning wheel (in contradistinction to the wheel of rebirth or the outgoing wheel) of expression and of discipleship draws the *[337]* soul steadily away from form life and experience and constitutes that "radiant light which leads the soul in safety to the mountain top." In the recognition of this comes elucidation of the fact that in time and space the controlling factor and determining condition is the sensitivity of *the incarnated soul* to form life, leading to incarnation through the door of Cancer, or to soul life, leading to initiation through the door of Capricorn. It is also in the relation of these two signs to each other that you get one of the clearest pictures of the interplay between the pairs of opposites as they exist in the zodiac, and it might profit us here for a minute to study the two types of consummation which this interplay between opposite signs brings about. I will endeavour to put these for you in tabular and suggestive form for your later consideration and study. The consummation on both the form side and the soul side might be expressed as follows, bearing ever in mind the limitations of language:

ON THE WHEEL TURNING CLOCKWISE
(Aries to Taurus, via Pisces)
For ordinary humanity.

1. Aries-Libra.—Unstable embryonic beginnings leading to the balancing of the lower psychic nature and its expression through form.

Embryonic desire for expression consummates in the passion of satisfaction. Lower love controls.

2. Taurus-Scorpio.—Powerful focussed lower desire leads to death and defeat. The triumph of the lower nature which eventuates in the awakening to satiety and death. The man is the prisoner of desire and at the moment of consummation knows his prison. *[338]*

3. Gemini-Sagittarius.—Fluid interplay and instability leads to personality focus and determination. The man is one-pointedly devoted to personality achievement. The threefold lower nature, synthesised and directed controls all activity.

4. Cancer-Capricorn.—The urge to incarnate leads to the densest incarnation and immersion in form. The pull of form life and the processes of concretisation control. The man arrives after many incarnations at a point of crystallisation.

5. Leo-Aquarius.—The individual seeks full expression and arrives finally at the point where he uses his environment for purely individual ends. He dominates his fellowmen for entirely personality objectives. The isolated individual becomes the group ruler or dictator.

6. Virgo-Pisces.—Virgin matter attracts the soul and the divine Mother becomes more important than the son. The life of the soul is hidden.

ON THE WHEEL TURNING ANTI-CLOCKWISE
(Aries to Pisces, via Taurus)
The Disciple and Initiate.

1. Libra-Aries.—The achieved equilibrium, at the point of rest, provides the mental impetus for soul control. Passion is transmuted into love and the initial desire of Aries becomes the full expression of love-wisdom. Desire to manifest becomes the aspiration to be.

2. Scorpio-Taurus.—The final victory of soul over form. Death and darkness demonstrate as life and light as the result of this energy relationship. The dark night of the soul becomes radiant sun. *[339]*

3. Sagittarius-Gemini.—The result of this related pair of opposites is that there is one-pointed soul effort, spiritually directed activity and a demonstrated readiness for initiation. There is the waning of the power of form and the waxing of the life of the soul.
4. Capricorn-Cancer.—The initiate now chooses to incarnate and passes freely and at will through both doors. The pull of matter is superseded by the free choice of the soul. Form life becomes a conscious method of expression for service.
5. Aquarius-Leo.—Personality interests as an expression of the individual are submerged in the good of the whole. Selfish individual man becomes the world server. Heights of noted service are then reached in both signs.
6. Pisces-Virgo.—The form reveals and releases the indwelling soul. The Saviour of the world appears and nurtures the hidden souls in Virgo.

You will, therefore, note that when the pull of the energies pouring into and through the signs of the zodiac is in the direction of form expression that the result of the interplay between the opposite signs leads to some aspect of definite personality manifestation, this being largely determined by the ray of the personality. When the life tendency is being withdrawn from form and the soul is in process of revelation then there is soul or egoic emphasis, and this again is determined, as to quality, by the nature of the egoic ray. Here again will appear the necessity for a knowledge of the point in evolution of the individual whose horoscope is under consideration. I would indicate at this point that in studying any of the signs it will be wise to study at the same time its opposite or consummating sign. Much that I could, for instance, say in connection with the sign, Cancer, has already *[340]* been said in connection with its opposite, Capricorn, and the same will be true of all the signs which we are now going to study.

It will now be clear to you why the Moon and Neptune, transmitting the energies of the psychic nature and of form, plus the tendency to achieve through the medium of conflict, rule Cancer so potently, both directly and indirectly. They control the form and the lower psychic nature and produce

the battle ground (later to be transmuted into the burning ground) whereon these two "face in the final conflict" their higher correspondence, the soul and spirit, for matter is spirit at its lowest point and spirit is matter at its highest. In these words you have the true clue to the Cancer-Capricorn relationship. When to these potent influences is added the force of the seventh ray (producing a synthesis of expression upon the physical plane) and of the third ray (producing intense activity in matter) you will note how in this sign all the energies concerned tend to bring about the incarnation of the soul in the three worlds of experience and human expression. The power of Venus in this sign tends to make the mind the servant of the personality and this is aided by the forces of the third Ray of Active Intelligence. Thus the stage is set for the appearance of the soul in form. You would find it an interesting study to compare the effects of these ray potencies as they find expression in Cancer upon:

1. The unevolved man as he demonstrates form control.
2. The evolved man, initiate and Saviour as he demonstrates soul control. The forces which controlled the soul whilst dominated by form become the instruments of world service.

[341] As these results are studied, you will eventually arrive at an insight into the relationships we touched upon earlier when we discussed the rulers of this sign—exoteric and esoteric—which brought the Cancer subject into contact with Virgo, Aquarius and Scorpio. From one point of view, you have the imprisonment of the soul and the glorification of the personality demonstrated, ending with death in Scorpio; in the other you have the revelation of the Christ within the form, the revelation of the serving individual and the revelation of the final victory over death. When to the above recognitions you add the place which the planets hold in this sign, you have a most remarkable and at the same time rather abstruse situation indicated and—because this is the final cross of initiation—one which will only become really clear when the final stages of the path are trodden. Therefore, only a few hints are possible. Two planets are exalted in this sign, Jupiter and Neptune. As this is the sign of rebirth, these two planets indicate

the successful development and eventual use of the form aspect and the development of psychic sensitivity both in the higher and the lower senses.

These are important developments for the soul who has chosen to incarnate. The building of adequate forms and the use and control of form are essential if there is to be wise and right cooperation with the Plan of God. Jupiter guarantees this in Cancer from the very initial stage of birth. Love as relationship to divinity and wisdom as relationship to form lie behind the soul's intent. In space and time, for long aeons, form controls and hides the soul. This is equally true in regard to the fluid psychic nature. These (the form aspect and the psychic nature) reach an eventual concrete perfection in Capricorn to become again in Cancer the perfect *[342]* instrument of service which the initiate wields as he seeks to render mass service instead of being involved and lost in the mass. The power of Saturn in this sign furthers the ends and purposes of the governing energies or rays of harmony through conflicts (the Moon and Mercury) and of Neptune, for in this sign Saturn is in the home of its detriment and thus produces those difficult conditions and situations which will lead to the needed struggle. This makes Cancer a place of symbolic imprisonment and emphasises the pains and penalties of wrong orientation. It is the conflict of the soul with its environment—consciously or unconsciously carried on—which leads to the penalties of incarnation and which provides those conditions of suffering which the soul has willingly undertaken when—with open eyes and clear vision—the soul chose the path of earth life with all its consequent sacrifices and pains, in order to salvage the lives with which it had an affinity.

Curiously it is Sepharial who places the rulers of the decanates more accurately than does Leo. Usually this is reversed and Leo is the more correct of the two astrologers. Sepharial gives us Venus, Mercury and the Moon whereas Leo apportions the Moon, Mars and Jupiter to these decanates. The mind, the uses of conflict and form life are the contributing factors, leading the soul along the way of incarnation. The instrument of release is, in the last analysis, the right use and control of the organ of illumination which is the mind. Hence the necessary emphasis ever laid

upon meditation when the aspirant awakens to spiritual opportunity. The strength which comes through conflict and constant struggle builds up steadily that reserve of strength and power which enables the aspirant to take the final tests of discipleship in Scorpio and to brave in Capricorn the *[343]* trials of initiation and the breaking of all the bonds which the processes of incarnation have forged.

In the Words given for this sign, the Word of the soul indicates the objective of the Cancer experience and the purpose for which incarnation has been taken: "I build a lighted house and therein dwell." The temporary method of the personality is also clearly given when we are told that the Word proclaimed by the soul as it takes incarnation is "Let isolation be the rule and yet—the crowd exists."

This sign can carry deep meaning to all. You are in process of incarnation; you are following your chosen way. Is the house you are building yet lit? Is it a lighted house, or is it a dark prison? If it is a lighted house, you will attract to its light and warmth all who are around you and the magnetic pull of your soul, whose nature is light and love, will save many. If you are still an isolated soul, you will have to pass through the horrors of a more complete isolation and loneliness, treading alone the dark way of the soul. Yet this isolation, this loneliness and this separation in the dark night are all part of the Great Illusion. It is, however, an illusion into which the whole of humanity is now precipitated in preparation for unity, freedom and release. Some are lost in the illusion and know not what is reality and truth. Others walk free in the world of illusion for the purposes of saving and lifting their brothers, and if you cannot do this, you will have to learn so to walk.

GEMINI, THE TWINS

In the consideration of the remaining signs there will be relatively less to say than before, because I have already pointed out many facts and points when dealing with their polar opposites. Much, therefore, that can be said about *[344]* the sign Gemini has been dealt with under Sagittarius; Virgo and Pisces have also been considered in relation to this sign, because all

these four signs form together the Mutable Cross. A certain amount of repetition is necessary and often helpful; it serves to clarify and reinforce when one is teaching, but I would like now to be more general and—in dealing with these three signs which indicate the subjective realities which incite the form-taking in Cancer—to consider pre-disposing causes more than detailed and more easily ascertained facts.

In this world cycle, Gemini, Taurus and Aries are three subjective energies or the three conditioning signs which lie behind manifestation. They lie behind the form-taking experience in Cancer and they also lie behind manifestation in Pisces. Pisces is the sign with which the modern world (and by that I refer to an immense long period of time) is primarily concerned, for Pisces is the starting point on the clockwise wheel *at this time* for the greater zodiacal round of approximately 25,000 years—the date of which beginning is not yet revealed to the modern astrologer or subject to revelation through his science. As we study Gemini and Taurus (Aries we have already considered) let us bear in mind their cause-initiating nature and the fact that they have a more specifically psychic effect and subjective influence than their strictly phenomenal and physical effects would lead one to imagine.

You will find, I think, that it is these hints and suggestions which are of the most importance in launching and in utilising the new esoteric astrology. Students would do well to isolate first of all the broad general statements anent the zodiacal signs and influence before they take up the intensive study of the detailed and new informative suggestions which I may have given. A grasp of the universals, *[345]* prior to a study of the particulars, is ever a wise occult procedure.

In each of the Crosses of the Heavens there is one sign and influence which, in any world cycle, dominates the other three. Such dominating effects necessarily change when a world cycle changes, but for the present cycle, Gemini determines the paramount influence within the fourfold influence of the Mutable Cross. The main objective of these four energies is to produce that constant flux and periodic change in time and space which will provide

a field of adequate experience for the unfoldment of the Christ life and consciousness. This is the case cosmically speaking, and also from the standpoint of a solar system, of a planet and of a human being. The field of development for the lower three kingdoms is dependent upon the status and energy-distributing power of humanity as a whole. We might, therefore, recognise the following facts anent the Mutable Cross:

Gemini.—This is the force which produces the changes needed for the evolution of the Christ consciousness at any particular point in time and space. It is always compatible to the requirement.

Virgo.—This is the nurturing force of substance itself, subject to the nine cyclic changes of the cosmic gestation period; it fosters and protects the embryonic Christ life, preparing for manifestation or a divine incarnation.

Sagittarius.—Is the energetic activity of the life force, demonstrating at the sixth month, when—esoterically speaking—the three aspects of the form nature and the three aspects of the soul are integrated and functioning. It is this integration which sometimes makes the sixth month of physical human gestation so critical.

Pisces.—This is the life expression and active appearance *[346]* of the Christ consciousness in form; it is also the energetic appearance (symbolically speaking) of a world saviour.

This Mutable Cross is, therefore, peculiarly a Christian symbol and significantly connected with the Christ life and with the unfoldment of a world saviour and is particularly potent during the anti-clockwise turning of the Great Wheel. This fact will emerge more clearly when astrologers are able to determine accurately the point of development and the spiritual status of the subject whose horoscope is under consideration. The formless nature of the influences of Gemini is strikingly borne out if the significance of Masonry is studied. This world-wide institution was—as I have earlier told you—organised under the influence and impulse of this sign and is governed by it in a most unusual manner. The format or exoteric symbolism of Masonry has frequently been changed during the millenia of years

through which it has been active. Its present Jewish colouring is relatively modern and not necessarily enduring, but its significance and its history of unfoldment are the history of the indwelling Christ consciousness and of that inner light, and this must unalterably be continued. That which has entered through the two pillars of Hercules, the disciples (Jachin and Boaz), and through the sign Gemini, has entered to stay.

Apart from the importance of the influences of Gemini as the dominant power in the Mutable Cross, it is one of the paramount zodiacal signs in that it is the major symbol of duality in the zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel. Gemini, therefore, forms with each of the pairs of opposites in the Zodiac a third factor, powerfully influencing the other two constellations, *[347]* and thus forms, with them, certain great zodiacal triangles. These only become of importance when considering the horoscopes of advanced human beings or esoteric groups, but eventually—when casting the horoscope of a disciple or an initiate—the esoteric astrologer will have to consider their potency. For instance, in the case of an initiate whose Sun is in Leo, the triangle of constellation energies determining the interpretation of the horoscope would be Leo-Aquarius-Gemini. When dealing with a subject whose Sun is in Gemini itself, the conditioning triangle would be Gemini-Sagittarius and Pisces—the latter forming a part of this triangle because it marks both the end and the beginning and is, for this great cycle of the zodiac, the Alpha and the Omega. These points I will endeavour to elucidate in greater detail when taking up with you the basic astrological Science of Triangles. The generalisations and the hints in connection with the twelve signs of the zodiac which have formed the subject matter of our past instructions have been primarily intended to lay the ground and to prepare your minds for the later section upon triangles; this will be far the most important aspect of the teaching on esoteric astrology and the one which will be the first to be grasped by modern astrology.

This sign is sometimes called the "constellation of the resolution of duality into a fluid synthesis." Governing as it does all the pairs of opposites in the zodiac, it preserves the magnetic interplay between them, keeping them fluid in their relations, in order eventually to facilitate their transmutation into unity, for the two must finally become the One. It should be remembered that—from the angle of the final development of the twelve zodiacal potencies—the twelve opposites must become the blended six, and this is brought about by the *fusion in consciousness* of the polar *[348]* opposites. Pause and consider this phrasing. The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies, because he has achieved "the freedom of the two," as it is sometimes called. For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness; the same thing can be said of balanced activity and consequent fusion in all the signs. This analysis constitutes in itself an interesting and far-reaching field of speculation.

Gemini is, therefore, one of the most important of the twelve signs and its influence lies behind everyone of them—a fact but little realised as yet by astrologers. This will be more fully understood when the triangle of Gemini and two opposing signs is studied. Because the Ray of Love-Wisdom, the second ray, pours through Gemini it becomes apparent how true is the occult teaching that love underlies the entire universe. God is love, we are assured, and this statement is both an exoteric and an esoteric truth. This underlying love of Deity reaches our solar system primarily through Gemini, which forms, with the constellation of the Great Bear and the Pleiades, a cosmic triangle. This is the triangle of the cosmic Christ and is the esoteric symbol lying behind the cosmic Cross. There is ever the eternal triangle to be found behind the fourfold phenomenal appearance. Speaking symbolically and in the words of the *Old Commentary* :

"Upon the golden triangle, the cosmic Christ appeared; His head in Gemini; one foot upon the field *[349]* of the Seven Fathers and the other planted in the field of the Seven Mothers (these two constellations are sometimes called the Seven Brothers and the Seven Sisters. A.A.B.). Thus for aeons, the Great One stood, His consciousness inturned, aware of three but not of four. Intent, with suddenness, He heard a sound go forth.... Arousing to that cry, He stretched Himself, reached forth both arms in understanding love, and, lo, the Cross was formed.

"He heard the cry of the Mother (Virgo), of the Seeker (Sagittarius), and of the submerged Fish (Pisces). Then, lo, the Cross of change appeared, though Gemini remained the head. This is the mystery."

In this occult statement is hidden one reason why Gemini is regarded as an air sign, for it is cosmically related (as are Libra and Aquarius, the other two points of the airy triplicity) in a most peculiar way to the Great Bear, to the Pleiades and to Sirius. The relation is essentially a sixfold one, and here you will find a hint as to the resolution of the pairs of opposites—involving as these three constellations do the three ideas of opposition-equilibrium-synthesis or universal fusion. It might be stated that:

1. Gemini—forms a point of entrance for cosmic energy from Sirius.
2. Libra—is related to and transmits the potencies of the Pleiades.
3. Aquarius—expresses the universal consciousness of the Great Bear.

It might be profitable to you to bear in mind at this point what I have often told you, that the great White Lodge on *[350]* Sirius is the spiritual prototype of the great White Lodge on Earth, of which modern Masonry is the distorted reflection, just as the personality is a distorted reflection of the soul. I would also remind you again of the relation between Gemini and Masonry to which reference has frequently been made.

A close consideration of what I have said above will serve to emphasise in your consciousness the importance of this constellation, Gemini, and the inner significance of the Mutable Cross. All the constellations on this Cross

mark points of change or are the custodians of those energies which produce the needed periods of re-orientation, preparatory to fresh developments and new activities. It might be of interest if I pointed out that:

1. The Mutable Cross—brings about those conditions which will produce great *periods of change* in the life of the planet, of a kingdom in nature or of a human being. Mercury plays a part in this.
2. The Fixed Cross—brings about, as a sequence, to these inner changes, certain great *points of crisis* which are unavoidable and present definite opportunity. Saturn is dominant in bringing this about.
3. The Cardinal Cross—is responsible for bringing about certain great *points of synthesis* , as a consequence of both change and crisis. Jupiter is responsible for the focussing of energies at this point.

I will enlarge upon this later, but the above will give you (even in this brief form) certain positive ideas of great importance, and will indicate certain situations which can be looked for in the lives of those whose Sun is in one or other of these signs and on one or other of these Crosses.

[351] In the expression of the activity of this sign of duality, it is subjective energy we must consider as it produces objective effects. This sign controls esoterically the heart of our solar system and thus controls the pulsation of life which sustains all that is. Gemini is, therefore, connected with the heart of the Sun, just as Cancer is related to the physical Sun and Aquarius to the central spiritual Sun. Here again, you have a significant triangle of a cosmic nature, the energies of which are focussed through the three aspects of the Sun in a most mysterious fashion:

1. Cancer . . .	physical Sun	3rd aspect . . .	intelligent activity of the Whole.
2. Gemini . . .	heart of the Sun	2nd aspect . . .	love of the Whole.
3. Aquarius . .	central spiritual Sun. .	1st aspect . . .	the will of the Whole.

Through these signs the three major aspects of divinity are *at this time* focussed. In casting the horoscope of the planet (a thing that has never yet been accurately done, owing to the lack of data available to the exoteric astrologer) it is the influence of these three constellations which will be

found of dominating importance. *In Cancer* , you have the intelligent synthetic consciousness of the mass, viewing it from the consciousness of matter itself and the awareness of all forms and atoms; *in Gemini* , you have an emerging recognition of duality, leading to experience and growth in all separative intelligent forms; *in Aquarius* , you have the results of the activity of Cancer and Gemini, producing a higher synthesis and a universal group awareness. This the intelligent student can trace with moderate facility in relation to humanity, but it applies equally to all forms in all kingdoms of nature and also to planetary and solar expression. The proved reality of this is one of the developments of the initiatory process at the end of the long, long path *[352]* of evolution. Attraction and repulsion are therefore conditioning factors in our solar life, and this conditioning reaches us through Gemini. It is the effect of a cosmic energy at present unknown to humanity. The waxing and the waning light which distinguishes soul experience from the first faint move towards incarnation and Earth experience, the rise and fall of civilisations and the growth and unfoldment of all cyclic manifestations are produced by the "interplay between the two brothers," as it is called. In that far-off time when the greater round of the zodiac was started in Gemini, as now it is in Pisces, there was a relation between the waxing and the waning moon, due to the pulsating power of Gemini. This is now greatly lessened, owing to the removal of the responsive life from the Moon, but the rhythm then set up still remains, producing the same basic illusion. I am talking here in terms of ancient facts and not in terms of reflection, as is now the case. I refer to realities and not to shadows.

Gemini, as you may now begin to grasp, is related to the etheric body; it is the custodian of conditioning energy and the intermediary, as far as basic essentials are concerned, between soul and body. These are the two allied brothers. In the average person, the etheric vehicle is the transmitter of psychic energy, galvanising and coordinating the dense physical body and permitting, therefore, astral and mental control of the personality. When the man is upon the Path of Discipleship and, therefore, upon the reversed wheel, leading to initiation, the etheric body becomes the transmitter of soul

energy and not of personality force; the powerful effect of the second Ray of Love-Wisdom—working through the subjective six rays, according to ray type—begins steadily to dominate the vital body, producing consequently the shift of force and of intensity to the *[353]* centres above the diaphragm. The power of the personality lessens and wanes whilst that of the soul waxes and grows. There is much to be learned from the study of the dual activity—higher and lower—of the etheric body and its relation to and responsiveness to the constellation, Gemini, but it is too abstruse for the ordinary student. It is nevertheless an esoteric fact to be borne in mind and will be some day of real service to the astrology of the future, for some day astrology will be lifted up to a higher plane. True interpretation will come and true healing in all departments of human living through a proper understanding of the available potencies and energies pouring into the planet at any particular time.

We come now to a consideration of the Rulers of this sign and there is much to be learnt from a study of them. The orthodox ruler is Mercury who, as the Messenger of the Gods or the "divine Intermediary, carries messages between the poles with speed and light." In this most potent and important planet the idea of duality is again to he found, enhancing and enhanced by the influence of Gemini. Mercury is the expression of the dual aspect of the mind as it mediates between the higher and the lower. This mediation again falls into two stages: the use of the concrete mind as the mediator within the personality, conditioning the personality life, analysing and distinguishing between the human self and the not-self and emphasising the "me and thou" consciousness as well as that of the personality and its environment. Secondly, it carries the messages between the soul and the brain and establishes right relation between the lower self and the higher self; it is, therefore, the illumined mind, relating soul and personality. This process of the higher relationship is carried forward with rapidity upon the Path of Discipleship. There is a third *[354]* aspect of Mercury which begins to function when the other two are perfected or in process of rapid perfecting. Mercury, in this case, is the abstract mind—removed from all form contact as we understand it—and relates soul and spirit, and this again in two stages.

Mercury is the revealer of the Spiritual Triad (atma-buddhi-manas or spiritual will, spiritual love and the higher mind) to the soul, and this carries the disciples to the stage of the third initiation. It is then the revealer of the life aspect during the processes of the higher initiations, but upon these it is not necessary for us to enlarge.

In a peculiar way, therefore, Mercury increases in the Gemini subject the latent sense of duality in its various stages and also the sense of distinction, leading to that mental agility and that fluidity of mind which is one of the major assets as well as one of the major difficulties of this sign. This agility has, however, to be rightly understood and handled. When there is facility of mental approach in any direction and in connection with the many opposites in manifestation, you have the emergence of the divine Messenger in his true character, able to comprehend extremes and to relate them divinely to each other. Gemini is pre-eminently the sign of the messenger, and this sign produces many of the messengers of God as they appear down the ages, the revealers of new divine truths and the intermediaries between the fourth and fifth kingdoms.

It is for this reason that you have the exoteric ruler given as Mercury and the esoteric ruler as Venus, for they embody between them the energies of the fourth Ray of Harmony through Conflict and the fifth Ray of Concrete Knowledge or Science which is embryonic understanding of causes and conditions resulting therefrom and also of the Plan.

Again you find the note of duality in the relationship *[355]* (established by the activity of these two rulers) between the third kingdom of nature, the animal kingdom and the kingdom of God or of souls, the fifth kingdom in nature, thus producing the fourth or human kingdom. Between these two the influences play from Sagittarius to Gemini and vice versa. It was the activity of Venus—under the influence of Gemini—which produced the great crisis of the individualisation when the two kingdoms “approached” each other. Venus, Mercury and the Earth then set up a magnetic field which made the intervention of the Great Lodge on Sirius and the dual stimulation of Gemini effective in producing significant results of which the fourth kingdom in

nature is the expression. The fact that Gemini is the third sign and embodies what is called “a third potency” enabled it to reach, with its force, the third kingdom and produce that reaction which resulted in the individualising or the humanising of its higher forms of life. You will note that Venus is also the hierarchical ruler of Capricorn, thus showing the power of the mind and its place and purpose in connection with both the major human crises: Individualisation and Initiation. It relates humanity in an unique way to Gemini. In the coming world religion this fact will be noted and in the month of June, which is essentially the month in which the influences of Gemini are peculiarly strong, due advantage will be taken in order to bring man nearer to the spiritual realities. Just as Venus was potent in producing the relation of such pairs of opposites as the fifth kingdom of souls and the third kingdom (the synthesis of the sub-human kingdoms) leading to a Great Approach between soul and form, so in the new world religion this fact will be recognised. Appeal will be made to the Forces which can utilise this planetary potency in order to work out the divine plan upon the Earth. It is because Venus thus *[356]* relates certain pairs of opposites that she has been erroneously connected in the minds of men with sex and the sex life and with the relation of the physical opposites, male and female.

It is interesting to discover that the hierarchical ruler of Gemini is the Earth itself, which is a non-sacred planet. The Earth is also the esoteric ruler of Sagittarius, the polar opposite of Gemini. These are the only two constellations ruled by the Earth, and this fact is of major significance, creating an unusual situation in the solar system and a unique relation. The cosmic line of force from Gemini to Sagittarius and the reverse is subjectively and esoterically related to our Earth, thus guaranteeing its soul development, the unfoldment of form as an expression of that soul, and leading our sorrowful humanity upon this woeful planet inevitably to the very gate of initiation in Capricorn.

In this statement and in the fact of the pain and sorrow which are distinguishing qualities of our planetary life lies hid a secret mystery.

Through this relationship and through the medium of the potencies pouring into our planet, a situation is set up which I might express in the words of the *Old Commentary* :

> "When the dual forces of the cosmic brothers (Gemini) become the energy of the one who rides towards the light (Sagittarius) then the fourth becomes the fifth. Humanity, the link, becomes the Hierarchy, the bestower of all good. Then all the Sons of God rejoice."

A slight study will show you that you have in these three rulers a most interesting sequence of forces, for Rays 3, 4, and 5 produce a synthesis of activity and of *[357]* eager potencies which are essential for the development of humanity. In this world cycle and for humanity as it is now constituted you have:

1. Ray 3.—Active Intelligence, under the influence of this third sign, Gemini, slowly conditioning the etheric body.
2. Ray 4.—Harmony through Conflict, under the influence of Gemini-Sagittarius, staging those situations upon the astral plane which will produce the conflict in the astral body which is essential to the final treading of the burning ground and subsequent release.
3. Ray 5.—Concrete Knowledge or Science, under the influence of Capricorn, focussed through Venus, which will enable the man to take initiation.

These three energies, focussed through the three planets governing Gemini, are essentially dedicated to the development of the fourth kingdom in nature and are polarised in the Earth, itself one of the rulers.

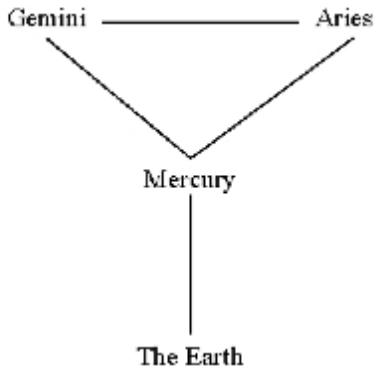
Mercury, the star of conflict, is also the major planet of relationships, for it governs and "engineers" (if I may use such a term) the interplay between our Earth with its conditioning constellations. In the case of Gemini, it relates our small planet to Virgo (Mutable Cross), to Aries (Cardinal Cross) and to Scorpio (Fixed Cross), and its mission, therefore, emerges as one of supreme importance. Through the medium of this inter-relation and

consequent intercourse, the three cosmic Crosses become closely related and, in Gemini, certain of the fundamental zodiacal influences—synthesised and coordinated—are focussed upon our planet. This produces strain, action and reaction, and that condition of potent struggle and of difficulty which is so characteristic of our planetary life, but which produces eventually the awakening of humanity to full planetary consciousness, *[358]* and, in the case of the planetary Logos, to full cosmic consciousness.

This effect is most powerful in Gemini owing to the fact that the two arms of the Mutable Cross are thus related, and the result of the activity of Mercury as it rules Gemini is to produce a steady pull between the pairs of opposites; in Virgo it produces that interior struggle between the exoteric not-self and the esoteric self, between the form-consciousness (planetary, human and subhuman) and the soul within all forms. In considering this subject you will have to consider the following astrological formations:

1. Gemini	Virgo	Mercury.
	The Earth	
2. Gemini	Aries	Mercury.
	The Earth	
3. Gemini	Scorpio	Mercury.
	The Earth	

The importance of these triple formations being based on the fact that they are conditioning triangles, with the energies of two constellations focussed through Mercury upon the Earth, i.e.



The potencies of Gemini-Aries, instilled into our planetary life via Mercury, focus the energy of the conditioning will-to-be upon the Earth, producing initial beginnings *[359]* as in incarnation, or initiation, or the start of organisation as well as organisms. It should be remembered that there is the will-to-be in form and the will-to-be free from form, but all these aspects of will are achieved through conflict and interplay of which energy both Gemini and Mercury are the eternal symbols.

Mercury, as it relates Gemini to Scorpio and to our planet, has a mass or general effect, for it is the hierarchical ruler of Scorpio and its effect is of a planetary nature far more than is usually the case, and is, therefore, far more difficult to trace at our present point of planetary development and human consciousness. Its true significance will not be understood until the consciousness of individual man is also planetary in its scope and grasp, which is never the case until after the third initiation. I have here emphasised two of these relationships between the constellations and the Earth even though it is not possible for you to grasp the implications. So often in our studies, one is apt to forget that it is not possible for any unit of consciousness, within the planetary sphere of influence, to conceive of conditions as they exist apart from the Earth because that small planet is inevitably for that unit the very centre of his known universe and—under the Great Illusion—the constellations with their rulers and with their prototypal counterparts revolve around the Earth. When man has progressed further and his consciousness is beginning to awaken to reality, the nature of this illusion will become apparent to him, but at present this is not possible. Even theoretically it is not possible. Study, for instance, what I can still further add as to the influence of these related constellations and see whether it truly conveys to you any exact knowledge beyond a general idea of focussed energies and related forces. Let me, therefore, add:

[360] The influence of Mercury, as it relates Aries and Gemini to our Earth, establishes in time and space a unique situation, for it incites to trial efforts or initiates a series of beginnings in order to relate opposing forces and produce certain planned and definite effects upon our planet, thus

influencing the kingdoms in nature or an individual soul-in-form. A conflict is thus initiated which leads finally to balance.

This leads to an intermediate consummation in Libra.

The influence of Mercury as it relates Virgo and Gemini is to condition the soul within the form and subject it to those influences which will lead to the intensification of the ordinary evolutionary process and the consequent waxing of the soul light and the waning of the light in matter itself. This initiates the struggle which, in a human being, is consciously realised as being between soul and personality.

This leads to a final stage in Capricorn.

The influence of Mercury as it relates Scorpio and Gemini is to inaugurate that final stage in consciousness which will place the soul within the form surely in the place of power, swinging the earlier achieved balance and control definitely into the realm of the soul. It is this which, in the Scorpio experience, produces the terrific experience of the disciple and which, at this time, is one of the predisposing causes of the present world conflict. It is of interest to note that the struggle is going to be conditioned primarily by decisions arrived at in London (which is ruled by Gemini) and in the United States (which is also governed by Gemini). Humanity is now upon the Path of Discipleship as I have frequently told you and Scorpio rules that path; Gemini governs the way of many changes which conditions the struggle which began in Aries, focussed in Cancer, is brought to *[361]* a crisis in Scorpio and ended in Capricorn. When Gemini, Scorpio and Mercury are correctly related we shall see the United States moving also on to the Path of Discipleship through a release from its present self-centred policy, its well-meaning evasion of responsibility and its innate fears and distrust. When the focus of the power in London is also rightly oriented and is released into increased effectiveness by drastic purification of motive, then the united effect of both these clarifications will be human liberation. These facts are being slowly realised in London, ahead of the realisation which is more slowly awakening in the States.

These potencies, when effective, lead to true service in Aquarius.

All this activity is intensified by two facts: one is that the Earth is the hierarchical ruler of Gemini and the other that Venus is the esoteric ruler. This intensifies all that goes on and leads to the unfoldment upon our planet of the consciousness of universality—to which the word "Hierarchy" is the key. Venus is also the Earth's alter ego, as it is called in the occult literature, and its true supplementary and complementary planet. You have thus established a double dual relationship: that of Gemini itself, the two brothers, and that of the Earth and Venus. The Earth is peculiarly related to the "brother whose light is waning," for it is not a sacred planet, as you know, and to that aspect of divinity which is material or substantial; Venus is closely related to the "brother whose light grows stronger cycle by cycle" and thus to the soul whose nature is love. It is this Gemini-Venus situation which lies behind the fact that our Earth is uniquely the "planet of releasing sorrow and of purifying pain," the energy producing these releasing factors being focussed through Mercury and Venus upon our Earth. You will see, therefore, the significance of that triangle of planets *[362]* (at which I hinted in *A Treatise on Cosmic Fire*): the Earth-Venus-Mercury. From certain angles, these are related to the Personality of our planetary Logos:

1. The Earth—planetary vital body.
2. Venus—planetary astral vehicle, or Kama-manas.
3. Mercury—planetary mind.

The Earth itself is, on a small scale, also an intermediary or a relating planet, because it is found ruling both Gemini and Sagittarius and is potent, therefore, only within the line of this dual relationship, existing between this particular pair of opposites. In the Earth a great balancing process is going forward between two great streams of cosmic energy, emanating the one from Sagittarius and the other from Gemini. This condition, aided and influenced by Mercury and Venus, produces the somewhat unusual situation in our planet.

Venus also establishes an interplay between Taurus, Gemini, Libra and Capricorn, which again (because the Earth is one of the rulers of Gemini) produces the "desperate conflict of the imprisoned soul upon the astral plane" which characterises our planetary life. These four-fold influences and relationships produce the minor initiations of the astral plane which ever precede the major initiations in Capricorn, in their turn prepared for in Scorpio. Taurus pours the energy stimulating desire, via Venus, onto our Earth; Gemini, via Venus, awakens in humanity (the focal point of our planetary effort) the sense of duality which is the basic factor in the conflict between desire and spiritual will; in Libra this reaches a point of balance wherein the one who struggles sees the issues clearly and achieves a desirable point of equilibrium through the wise use of the Mercury-Venus mind, ensuring the success of its final efforts in Capricorn. *[363]* You will note, therefore, how necessary it is to realise accurately the point in evolution of the soul.

The three planets ruling and conditioning Gemini (through out-drawn activity, though not through their own influence) are in this third sign effective in constituting this dual sign a working triplicity; it is the aid they give to our Earth which produces the appearance in form of the dual energies of soul and the subjective psychic personality. Ponder on this. It is the energies of the fifth, fourth and third rays, pouring through Venus, Mercury and the Earth, which are productive of the eternally recurring, divine triplicity and its work of releasing the soul from the influence of form.

We have here considered the rays which directly affect our planet, the Earth, which are focussed through the three ruling planets and which emanate from certain of the constellations. In the last analysis, the planet is the result or the effect (should I say, resultant effect) of the ray influence, just as in the human being the physical body is the effect of the governing rays. Through the planets certain potencies manifest. These are three in number, and I might here point out that the sacred planets—so-called—are those ray potencies which are expressive of soul and spirit, with the personality ray of

the great informing Life, the planetary Logos, subordinated to the two higher rays, such as is the case with the man after the third initiation. A non-sacred planet, such as the Earth, is still subject to the ray of the personality of the informing Life, and the correspondence to the esoteric monadic ray is non-effective.

Indirectly, Gemini is ruled by the rays transmitting those potencies which, with Gemini, constitute the Mutable Cross. These are the Moon, Jupiter, Mars and Pluto. They transmit energies expressive of the fourth, second, sixth and first *[364]* rays. Only one ray is, therefore, lacking where Gemini is concerned, and that is the seventh Ray of Organization, Ceremonial Magic and Ritual. This accounts for the instability and the fluidity of the Gemini influence, and is largely responsible for the frequent failure of the Gemini person to express the beauty, ideals, etc., which are sensed so that they materialise upon the physical plane. The seventh ray produces fixation upon the exoteric level of experience and "anchors" (if I may use such a term) the ray forces into form, producing concrete expression of the subjective realities or powers. Six forces meet in Gemini and, for this reason, the double triangle or King Solomon's seal is one of the subjective symbols of this sign, linking it again with the Masonic tradition and indicating also again the essential dualism of this sign.

All the inner potencies are, therefore, present and only the stabilising seventh ray energy is omitted from the dowry of the man born in Gemini. Thus we can easily account for the versatility of the Gemini subject. The effectiveness of Mercury is also enhanced in its interpretive aspect because the Gemini person can always find points of contact with people on nearly every ray. This is an interesting point to remember if you will realise that the great Masonic ritual was inaugurated under the influence of this sign, and yet—the ray of ritual was omitted. This is due to the fact of reaction, producing opposition and therefore interplay and struggle. Hence the tests and trials of the Masonic procedure.

The indirect influence of the Moon as it symbolically embodies the fourth Ray of Harmony through Conflict provides Mercury with the dual tendency

to struggle, which is characteristic of this sign, and also the dual tendency to harmony which is the inevitable result of all spiritual conflict. *[365]* In connection with the duality of conflict, you should bear in mind that there is a conflict of the evolutionary process, leading finally to the conflict upon the Path. These are the two aspects of struggle: unconscious and under the direction of the form; and conscious, or under the direction of the soul. There is also the harmonising of the personality and the achieving of personality integration; this is a consequence or goal of the first conflict, and then there is the attaining of harmony between soul and form; this is arrived at by the struggle upon the final stages of the Path.

Thus again the essential dualism of this sign becomes apparent. When the Jupiter influence becomes strong and powerful in this sign, it indicates the initiate and the rapidly attained "dualism in synthesis" of soul and spirit. Through the activity of Mercury, the man whose Sun is in Gemini is aided to attain the synthesis of soul and form; through the activity of Jupiter, the man whose rising sign is Gemini is enabled to attain the conscious integration of soul and spirit. Note these two points for they are of real significance. The conflict which produces these stages in consciousness is fostered by the indirect influence of the planet Mars. Mars carries the war into the very depth of circumstance, environment and being, and confers at the same time such devotion to the visioned objective—as seen at any particular point upon the path—that final failure is rendered impossible. Towards the end of the evolutionary process, the disciple begins to respond consciously to the fourth indirect influence—that of Pluto, producing the death of the hindering factors and of all that prevents synthesis. Pluto, as it affects Gemini, brings about the death or the finish of the separative, instinctual nature, for this is the factor which lies behind all dualism; it is inherent in what *The Secret Doctrine* calls the principle of ahankara or the awareness of the *[366]* separative, isolated ego; it is inimical for aeons to the aspiration of the imprisoned soul, focussed within or identified with some aspect of the personality, and, in a later stage, with the personality itself.

In this analysis of the various signs I have not given much time to the consideration of the effect of the zodiacal signs upon the physical body. This is a science in itself and is closely tied up with the entire theory of spiritual healing. I would like, however, to touch upon the relation of Gemini to the physical form, for it is so truly symbolic of the processes of divine unfoldment and therefore most timely.

Gemini rules the arms and the hands, indicating the service which the two brothers must render to each other in producing the dissolution (under Pluto) of the separative relation which exists for so long between them. It is the health unto life that is here to be considered, and for this reason Gemini governs also the oxygenation of the blood, leading as a result to life activity and to the free interplay and circulation of the spirit-soul aspect throughout all the complex organisms within the corporate form. Where there is the free flow of the life force and no impediment to the circulation of the life fluid, via the blood, there will consequently and normally be the presence of perfect health. It is the understanding of this law which produces in the initiate the condition of controlled health and chosen immortality which is the stated objective of many schools of mental healing. These are as you know (without exception), so purely mystical and unscientific that their achievements are practically nil. They uphold the ideal but fail of the consummation.

Gemini also governs the nervous system and the fluid reactions of the entire nervous organism. Hence you have, in this sign and its activity, the tendency to the eventual control *[367]* of the two aspects of the soul to which I have made such constant reference in my books: the life aspect seated in the heart and using the blood stream as its mode of interplay and of life-giving expression, and the consciousness aspect, seated in the head and using the nervous system as its mode or condition or process of expression. To these must be added both the direct and the indirect effect of the rays which rule the sign. It is through the understanding of life and consciousness, as governed by Gemini, that the final release can be mentally achieved. Ponder upon this statement, for in Gemini, the disciple can come to some intelligent

grasp of what we might call the consciousness-mechanism and of the life processes which enable man finally to be what he is. Gemini also rules the thymus gland which is inactive at present in the adult person, owing to the fact that the heart centre is unawakened in the majority. It will, however, become active when "the immortal brother floods the mortal brother with the light and life of God." Then the heart centre, with its correlating activity of consciousness (group understanding and group love) will function freely. The mystery of the sign is in reality concerned with the secret of the response which should and eventually will exist between the two brothers, between the two poles—soul and form—and between the mortal self or personality and the immortal self or soul. Sensitivity and quick reaction are characteristic of people born with the Sun in this sign or with Gemini rising. This leads in the earlier stages and with the undeveloped person to a fluid versatility; in the later and more advanced stages it leads to an equally fluid but analytical understanding of men and of circumstances. This is brought about through the constant activity, the ceaseless movement and the unending changing conditions which are inherent in the sign itself; these "pulsate between *[368]* the two aspects" of this dual sign, and are enhanced by the fact that Gemini is the most important aspect of the Mutable Cross, setting or determining the changes and their rate of progression.

In the polar opposite of this sign, Sagittarius, the interplay between the two brothers or between the lower and the higher selves, is focussed or conditioned into one united and directed effort. The versatile changeable man becomes the self-directed disciple, one-pointed in effort, yet preserving all the versatility earlier developed but controlling and governing the tendency to fluidity, to lost motion and to misdirected change. I dealt with much of this when we were studying the sign Sagittarius, and it is, therefore, unnecessary to repeat it here.

It is of great interest to the initiate or to the advanced disciple to realise that in this sign no planet either falls or is exalted. The clue to this mystery lies hid in the fact that, in the intermediate stage between Gemini and Sagittarius, equilibrium, balance, fusion and blending are the objectives of

the struggling and almost blinded conscious entity. He must achieve harmony with a consequent avoidance of all extremes. The seven signs—inclusive of Gemini and Sagittarius—are of extreme importance where humanity is concerned:

Gemini .— Subjective in nature. Vital. Is not focussed upon the physical plane. Is focussed upon the mortal brother.

Cancer, Leo, Virgo, Libra, Scorpio — Are strictly human signs with their recognition of duality, emphasised in the central sign Virgo.

Sagittarius. — Subjective in nature. Vital. Is not focussed in consciousness upon the physical plane. Is focussed upon the immortal brother.

[369] In Sagittarius the same condition is found. No planet is exalted and no planet falls. Mercury is, however, in detriment or its influence is lessened. In Gemini, the above is true of Jupiter. Why this is so, is, esoterically speaking, one of the secrets of initiation. The clue to the mystery lies in the basic, spiritual dualism of Jupiter in contradistinction to the body-soul dualism of Gemini; in Sagittarius, the dualism of Mercury as it expresses itself in the lower-higher mind is transcended by the universal or spiritual mind. More than this hint is not at this time possible.

In connection with the decanates and their rulers, it is interesting to find that Sepharial and Alan Leo give entirely different ruling planets, and yet both are right. Uniquely for him, Sepharial gives the three planets of Jupiter, Mars and the Sun, and thus indicates those which are the esoteric rulers of the sign upon the wheel of discipleship. Usually his choice is exoteric and not esoteric. Leo, in this case, gives Mercury, Venus and Saturn, and these three govern the wheel of ordinary life. Between them, they cover the wheel as it turns in both directions. You will note how two out of the governing planets of the decanates in the case of the ordinary wheel serve to enhance the planetary rulers of the sign, Gemini with Saturn offering at a certain fairly advanced stage the opposition needed to bring about a basic revolution. Note this phrasing. The entire question of the revolving wheel with its dual action and its dual effect upon consciousness (and therefore the

whole problem of the three decans and their rulers in each sign of the zodiac) must remain a difficult and abstruse problem until *[370]* such time as astrologers have developed a four-dimensional consciousness and know the true meaning of the Biblical phrase: the "wheel turning upon itself." In reality, the wheel does not turn like a wheel in a car either forward or the reverse. It turns every way and both ways simultaneously. This fact is, as yet, an impossible one for the human consciousness to grasp. The complexity involved in the progress through the decans—conditioning also the rulers—is to be found to be based upon this multiple action of the wheel. The wheel, therefore, moves not only clockwise, but both ways at once and also at right angles to itself.

The obviousness of the meaning of the two Words for this sign requires from me no elucidation. For the ordinary man the Word goes forth "Let instability do its work" but for the disciple the Word is uttered by the soul itself: "I recognise my other self and in the waning of that self, I grow and glow."

Fluidity, recognition of duality, soul control! These are the keynotes of this sign, and should be the keynote of your life, for whether you are in this sign in this life, it has at some time and many times conditioned your experience, and the results are marked in the life of the advanced disciple.

TAURUS, THE BULL

We now arrive at the last of the twelve signs which we have been considering and the last of those which affect humanity. It is also the second sign which—*after* the reorientation preceding discipleship—produces changes and opportunity for the disciple. We come also to the sign which is called "the sign of the major life incentive," because Taurus is the symbol of desire in all its phases. Whether the subjective man is impelled by desire, or the disciple is driven forth upon the path of return by the urge of aspiration, *[371]* or whether the initiate is controlled by the will to cooperate with the Plan, he is, nevertheless, being responsive to the most potent manifestation

of a little known and understood aspect of divinity, to which we give the inadequate name of the Will of God.

Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan—all these are words which attempt to express one of the major underlying attributes and fundamental causes (man scarcely knows which) of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire—aspiration—direction (will) are only three words which endeavour to describe the progress and bias of man the personality, man the soul, and man the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in *The New Testament* , was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God—this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the Shamballa force is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an *[372]* understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great, divine will and this for the greater good of the whole. For this desirable attitude there is worldwide preparation going forward in a simple and unobtrusive manner through the gradual fomentation of the will-to-good everywhere and the demand, so universally voiced, that human conditions may be more truly enlightened, more acutely polarised for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and the free

expression of the hidden mystery which is to be found at the heart of all forms. It is going forward also through the constant attempt to comprehend and interpret the Plan for humanity, as its broad outlines begin to become apparent to the developing intelligence of man.

This all indicates a growing responsiveness on man's part to the incoming Shamballa influences and the consequent evocation of the will aspect of man's nature. This must produce undesirable as well as desirable results on account of man's present point of evolution and is, therefore, responsible for much that is taking place in the world today. The trembling response of humanity (through the medium of the most enlightened and sensitive people in each country) to this influence and the corresponding magnetic interplay between the great centre at Shamballa and the human centre is a steadily growing fact, registered and noted by the watching Hierarchy and making certain major changes inevitable and unavoidable. This augurs well for the future in spite of temporary misuse of the forces. Necessarily and simultaneously, this interplay evokes response from the unprepared and the unready and from the wrongly oriented and the selfishly polarised person. This stimulates the will-to-power in the individual and fosters personality integration *[373]* of the wrong kind and its enforced desires. Thus, through these personalities and their wrong emphasis and teachings, nations also are misled—again temporarily—and the Shamballa force is wrongly employed and directed. The result of this dual effect of the Shamballa force at the present time is the precipitation of that cleansing but terrible process which we call War. This war is the consummation of the conflict between the pairs of opposites and the basic duality of manifestation and is not motivated basically as have been all previous wars. When I refer to this conflict I would remind you that to us (the workers on the inner side) the 1914 conflict and this one are two phases of one condition.

The war, when held in a steady focus by the Guides of the race and when not permitted to pursue too long and too terrible a course, can most definitely further the ends of evolution by creating situations which foster mental development under spiritual guidance, necessitating clear thought (a

thing rare to find), the removal of undesirable conditions by their emergence into prominence and by the consequent removal of their originating sources and also by the definite effects produced upon the emotional body of humanity by corporate suffering and pain. This suffering, deprivation, anxiety and distress can lead to a reversal of human orientation upon the wheel of life, just as it does in the case of the individual aspirant. It can lead to the focussing of all the life tendencies upon a world of truer values and reality and thus inaugurate the new and better civilisation for which we all hope. Looking at the world today if you could but see it as we the teachers on the inner side can see it, you would become aware of such a re-focussing and re-orienting on all sides.

Again, however, the time element comes in (that brain-conditioned sense of awareness) and the problem with which *[374]* the Hierarchy is now concerned is to see that the present conflict *does not persist unduly long* , to awaken all the nations, without exception, to a sense of the dramatic import of the present time and of their right share and their responsibility and thus to engineer a climax wherein the correct world lesson may be learnt; whereby the world may be purified by the elimination of the undesirable elements which hinder the new era and the upspringing of a more spiritual civilisation; and whereby the forces of hate, of cruelty, of materialism and of darkness may be driven back (wherever found) before the sweeping onslaught of the Forces of Light.

It might be here pointed out that just as the Aquarian Age is coming into manifestation for our planet as a whole, bringing in its wake universal awareness and the new modes of expressing world synthesis, human interests and the world religion, so humanity, the world disciple, is beginning to come under the influence of Taurus. It is this influence which will bring about at this time the reversal of the wheel of life for those in the human family who are ready (and their numbers are now very great). This is happening and the results are inevitable and cannot be evaded. The great question is: Will this Taurian influence, increased as it is by the incoming Shamballa forces, produce the floodlight of illumination of which Taurus is

the custodian, or will it simply foment desire, increase selfishness and bring humanity to the "fiery heights of self-interest" instead of to the mountain of vision and initiation?

This is the situation which confronts the Knowers of the race in their various grades of knowledge and illumination at this time. Neither of these influences—the Taurian or the Aquarian—can be avoided. As you will see when we study the analysis of this sign and come to a consideration of its rulers, Taurus forges the instruments of constructive living

[375] or of destruction; it forges the chains which bind or creates the key which unlocks the mystery of life; it is this forging process, with its consequent clamour, which is going on at this time in a most potent manner. Vulcan controls the anvil-like processes of time and strikes the blow which shapes the metal into that which is desired, and this is true today as never before.

He it is who is forging the way for the coming Avatar Who will—at the right moment—come forth, embodying in Himself the Will of God which is the divine will-to-good, to peace through understanding, and to right relations between men and between nations.

The Taurian influence must now be regarded as being of exceeding potency today, particularly from the angle of the subjective spiritual values; it is Taurus which is the ruler and the guiding influence of that which is occurring everywhere.

I would like here to call your attention to the fact that this sign is a synthetic sign in the sense that it brings expression of an inner urge of some definite nature upon the physical plane. This it does, because its basic quality demonstrates *as desire* in the mass of men and *as will* or directed purpose in the disciple or the initiate. It manifests as stubbornness in the average man (and this is literally wilful adherence to personality aims) or as intelligently expressed will—actuated by the impulse of love—in the advanced man. This connotes adherence to soul purpose. People who are Taurians naturally and by natal inclination would do well to consider this statement and thus

test all their major determining activities by the question: Is my present attitude, my work or intention actuated by personality desire or am I working and planning directly under soul urge and incentive? This should give the keynote of all Taurian *[376]* problems. The entire secret of divine purpose and planning is hidden in this sign, owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our solar system. This constitutes one of the most important triangles in our entire cosmic series of relationships and this importance is also enhanced by the fact that the "eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process—"the onward rush of the Bull of God," as it is esoterically called—reveals steadily and without cessation the stupendous and sublime plan of Deity. *This* is the subject which light reveals.

There is at this time, owing to the influx of the Shamballa force, the establishing of a peculiar relation or alignment between the constellation, Taurus (with its own specific alignment with the Pleiades and Great Bear) the planet, Pluto, and our Earth. This produces much of the present world difficulty and one which the modern astrologer would do well to consider. It constitutes a major cosmic triangle at this time, conditioning much that is now happening.

This Shamballa force is that which "fans or intensifies the light by the removal of obstructions and proceeds from far distant places, pouring through the eye of illumination into those spheres of influence upon the sorrowful planet, the Earth, impelling the Bull upon its onward rush." So speaks the *Old Commentary* . The import of this is that the energy of will—newly released by Sanat Kumara upon our planet—emanates, via the head centre of the planetary Logos, from the Great Bear; it is stepped down in vibration via one of the Pleiades (hence its influence upon matter and hence also its pronounced Taurian effects upon humanity) and so enters into the solar system. It is there absorbed by that major centre of our planetary life to which we give the name, Shamballa. Its effect is necessarily twofold. It produces in *[377]* certain nations, races and individuals, a welling up of the self-will or of the will-to-power which is characteristic of the developed

lower nature, the personality aspect of integrated selfhood. It produces—though less readily—a stimulation of the will-to-serve the plan as it is grasped by the world aspirants, the world disciples and initiates. Thus are the purposes of Deity materialised.

Owing to the world glamour, the true purpose and ideal set before our planetary forces by the all-creating Will becomes distorted by many people. They are not polarised in the divine will but are as yet centred in their personalities and hence only the few appreciate the beauty of the intended group life, group purpose and group fusion. Group living tends to the fulfilment of free will in service and a free subordination of the lower will to the higher purpose in group formation. Through the glamour contacted, however, this group activity and life becomes twisted into the imposed will and the concept of the super-state. This produces the imprisonment of the mind and the curtailment of all freedom, all free thought and free will. The man becomes the captive of the man-made state. This gives a clue to much that is happening today and to the headstrong progress of the glamoured peoples, to the stiffening of individuals in their separative, wrong idealisms and to their acceptance of the imposition of a rule of life and an order of living which is imposed upon them by force and which is not the free expression of a free people.

The same force, secondly, brings to other peoples and individuals a measure of illumination—an illumination which reveals the underlying synthesis, which indicates the dualism which must finally vanish and which indicates also the secret of right human relations. One reaction produces the onward rush of the materialistic systems of life, thought and desire, *[378]* dashing blindly forward in the force of their own momentum and producing a stage of powerful expression and active movement; the other demonstrates in a far vision of possibility and a steady movement forward in spite of the immediate dangers and difficulties.

The Bull, therefore, in expression is dual. Today we see the wilful dash of the lower nature of humanity, embodied in the forces of aggression, and the purposeful progress of those people and peoples who seek, even if without

full understanding, to work out the plans of God, proceeding in spite of each other. That is as far as the evolutionary processes have yet taken humanity and hence the critical situation now to be found. The question is: Will the Bull of desire or the Bull of divine illumined expression succeed?

This sign is an earth sign and hence the working out of the Plan or the fulfilment of desire must be carried out upon the outer plane of living. This will or desire must express itself in the plane of outer living and in the environment whether it is the environment of an individual man, of a nation or of a group of nations.

As you know, astrologers have long pointed out that this sign concerns the physical body among other factors, and the health or wholeness of the body is closely connected with the expression of past desire or of present idealism and this is a point to be borne in mind. Today, the cure or care of the physical body is of paramount importance to practically everybody and the thoughts of all peoples without exception, whether at war or not, are turned that way. The emphasis upon the *wholeness* of the individual physical life is symbolic of the outer body of humanity, viewing all human beings as a unit.

Again, gold is the symbol which today governs man's desires whether national, economic or religious; it is connected *[379]* with this sign and this is one of the indications that today the conflict in the world economic situation is based upon the upwelling of desire. In an esoteric way, therefore —quoting from a very ancient book of prophecy:

> "The golden eye of Taurus points the way to those who likewise see.
>
> That which is gold will some day, too, respond, passing from East to West in that dire time when the urge to gather gold shall rule the lower half (i.e., the personality aspect of men and of nations—A.A.B.). The search for gold, the search for golden light divine, directs the Bull of Life, the Bull of Form. These two must meet; and meeting, clash. Thus vanishes the gold...."

The earthly triplicity of Capricorn, Virgo and Taurus form a triangle of material expression which is of profound interest as one studies it either

from the angle of the ordinary round of the zodiac, followed by average and undeveloped humanity, or from the angle of the disciple wherein the path of zodiacal progress is reversed.

In the first case, Capricorn marks the point of greatest density and concrete expression and shows the life divine as deeply imbedded in substance. This is the true state of death as far as the life is concerned; it is captivity in form. In Virgo, however, that life makes its inner pressure felt and the movement —faint yet real—of the hidden life begins to pulsate within the concrete form, producing in Taurus that reaction to desire and that onward rush and powerful movement which distinguishes the evolutionary progress of the individual, working under the impulse of desire. Forget not, that the first thrill or response of the Christ life is to the pull, urge or suggestion of the form nature wherein it finds *[380]* itself. Then later, when all the resources of the form nature (drawn out through desire), are exhausted and the Christ life is exceedingly strong and ready to reveal itself through the death of the Mother, the form, then and not till then is the progress of the wheel arrested and "revolution" takes place with the life aspect reversing itself upon the wheel. Then the disciple (an expression of the Christ life in its early *manifested* stages), having transmuted desire into aspiration, begins his career—objectively and in full consciousness—in the sign Taurus and "on the wings of aspiration" proceeds towards Virgo and "being both the Mother and the Child enters into the House of Labour." From that house, the disciple in due time arrives at Capricorn where he finally subdues matter, form or concrete expression to divine uses and purposes, and thus demonstrates the triumph and the potency of the Christ life.

The secret of the Triangles or triplicities in their fourfold expression is as yet an unexplored aspect of astrological research and one with which we will later concern ourselves.

This sign Taurus is, therefore, the eleventh sign upon the ordinary wheel of exoteric emphasis and life, preceding each new cycle of incarnated expression. As the individual descends into incarnation and when he takes an astral shell, he definitely comes into a Taurian cycle, for it is desire which

impels to rebirth and it takes the potency of Taurus to bring this about. As this subject concerns the astrology of the astral vehicle we will not deal with it further for that is a phase of research for which humanity is not yet ready.

This sign is also the second subjective sign on the reversed wheel, preparatory to the conscious recognition of the right relation of the dualities in Gemini. Ponder on this. In this sign we have consequently the following qualities or aspects in juxtaposition: *[381]*

1. Desire—leading to aspiration upon the reversed wheel.
2. Blindness—leading eventually to sight.
3. Darkness—leading finally to light.
4. Death—leading at last to liberation.

In the last analysis, we come back to the eternal dualities, leading as they ever do to the interplay of the polar opposites, to the cyclic ebb and flow of the inner life and the outer periphery of expression, and to that attraction and repulsion which leads to a steady shift of the attracting force to an ever higher and wider appeal. It is the secret of eventual synthesis, which is the final illumination, seen through the eye of Taurus. It is for this reason that this sign is regarded as being one of universal movement, of great and constant activity under the impulse of material desire or the urge of the divine will, when recognised and sensed. The triangle of expression is one of potent energies:

1. Desire	aspiration	will.
2. Man	the disciple	the initiate.
3. Materiality	duality	divinity.
4. Form	Soul	Spirit.
5. Humanity	Hierarchy	Shamballa.

I ring these changes constantly as the consideration of them, intelligently grasped, will lead eventually and inevitably to their fusion in your individual consciousness.

It is not my intention to say much here anent the Fixed Cross of which Taurus is one of the arms. I dealt with this in several places when

considering with you the constellations Leo, Scorpio and Aquarius. I would, therefore, refer you to my earlier comments. Scorpio is, as you will have realised, the dominant arm through which the most effective potency flows upon the reversed wheel, where advanced humanity is concerned because it is the testing sign for humanity and *[382]* the one in which the human being reaches the depths or attains the heights. Taurus is the dominant stream of energy upon this Fixed Cross where average man is concerned. The energy let loose through this Cross is stupendous in its effects, producing finally the great reversal and renunciation. In this Cross, Taurus is the Initiator for it "impulses the Will," producing movement and momentum. You have (if I may repeat earlier implications) the following conditions and correspondences in connection with the three Crosses:

1. The Cardinal Cross . . .	Spirit	Will	Shamballa.
2. The Fixed Cross	Soul	Consciousness . . .	Hierarchy.
3. The Mutable Cross . . .	Form	Activity	Humanity.

The initiate is one who is in process of relating consciously and effectively all these three within himself. Man the essential triangle of energy, man the square, man upon the Cross, and finally, man the five-pointed star! In these four simple symbolic forms lies the whole history of the fourth kingdom in nature. The triangle and the star are subjective expressions of a fixed consciousness, focussed in reality, whilst the square and the Cross are objective expressions of the man focussed outwardly.

We come now to a brief study of the Rulers of this sign. As Taurus is so close, esoterically speaking, to the sign Aries which—in this world cycle—is the sign of beginning, it constitutes, relatively speaking, a very complex aggregation of forces, being related not only to Aries with its cosmic contacts, but also to the Pleiades and the Great Bear. Yet at the same time, it is very simple in its expression for it is governed by only two planets. Venus is its exoteric ruler and Vulcan its esoteric and hierarchical ruler. We touch upon one of the mysteries of the Ageless Wisdom. Venus *[383]* holds a unique relation to the Earth, different to that of any other planet and this, therefore, brings about a much closer relation between Taurus and the Earth

than perhaps exists in any other zodiacal relation where our planet is concerned. In saying this, I mean in this particular world cycle and at the peculiar stage of evolutionary unfoldment at which mankind now finds itself. All is in a state of flux and change; as man unfolds his consciousness, other constellations may come into pronounced activity in conjunction with the controlling sign and still others may become more remote in their contact and effect. Today, however, Taurus, Venus and the Earth have a very close karmic relation and a very definite dharma to work out *together* . Just what that karma and relationship may prove eventually to be lies beyond ordinary human understanding but some idea of it may be gained by relating in your mind the words: Will, Desire, Light and Plan. In voicing it thus, I but step down and distort the relation, but until men can think in simple symbols and without words and can interpret these hitherto unrecognised symbols correctly, more it is not possible to add.

To understand the relation of Venus and the Earth, I would have you ponder on what I earlier gave in *A Treatise on Cosmic Fire* .

The entire relationship has been summed up in the words: The planet Venus is to the planet Earth what the higher Self is to the Personality. Remember that the planet Venus is one of the seven sacred planets whereas the Earth is not. This statement involves, as you can see, a deep mystery of relativity, of interplay and of eventual revelation. This revelation as to the relation of the Earth's alter ego to the world of human life will only be revealed at the third initiation, at which time all glamour and illusion is dissipated *[384]* and “the light which shines through the eye of the Bull will be unimpeded” and carry light into the darkness.

Venus connotes in our minds, even if we have only a glimmer of occult truth, that which is mental, that which concerns final sublimation, that which deals with sex and that which must work out into symbolic expression upon the physical plane. These are the major concepts which enter our minds when Venus and Taurus are considered in unison. These factors of expression have ever been related to these two since the night of time, because they are essentially basic and eternally cosmic in their implications.

Taurus is one of the signs which veils a certain divine mystery. For the sake of disciples in training, these four concepts have been briefly summed up in an archaic writing of great significance. This writing states:

> "The holy Sons of Mind embraced the two. They saw and understood. Thus was sex born and thus the great mistake was made. The mind was outward turned. The form appears to view and not the life.
>
> "Out of the dark, they cried aloud, the holy Sons of Mind. In pain, they cried aloud. They inward looked and knew the error they had made but knew not what to do.... The Lord replied and gave to them the sign of resurrection."

Do you grasp the significance of this statement, and its fundamental simplicity? Let me give you a hint. The earthy triplicity has been designated by astrologers as embodying the idea of plains (Taurus), of caves (Virgo) and of rock (Capricorn). It might be stated that these caves exist in the rocks, deep under the plains. I am speaking figuratively and symbolically. Out of the rocky cave, the Christ emerged *[385]* and walked again upon the plains of Earth and from that time "the woman knew Him not." Form had no further hold upon him for He had overcome it in the depths. Into the cave of Initiation, the light of resurrection streams when the stone at the entrance is rolled away. From life in the form to the death of the form—deep in the rocky place, down in the crypts of the Temple—the human being goes. But into that same place, the new life streams, bringing fresh life and liberation; old things pass away and the darkness becomes light.

Sex is then seen to be in truth only the relation of the lower nature to the higher Self; it is then lifted up into the light of day in order that man may reach complete union with divinity. Man discovers that sex (which has hitherto been a purely physical function, carried on sometimes under the impulse of love) is elevated into its rightful plane as the divine marriage, carried out and consummated upon the levels of soul awareness. It is this great truth which lies beyond the sordid story of sex expression, of sex magic and the distortions of modern Tantric magic. Humanity has stepped down the symbolism and in its thoughts debased sex to an animal function

and failed to lift it up into the realm of symbolic mystery. Men have sought through physical expression to produce the inner fusion and harmony which they crave and this cannot be done. Sex is but the symbol of an inner duality which must be itself transcended and wrought into a unity. It is not transcended by physical means or rituals. It is a transcendence in consciousness.

The esoteric ruler of Taurus is Vulcan, the forger of metals, the one who works in the densest, most concrete expression of the natural world (from the human angle). He is the one who goes down into the depths to find the material upon which to expend his innate art and to fashion *[386]* that which is beautiful and useful. Vulcan is, therefore, that which stands for the soul, the individual, inner, spiritual man; in his activity we find the key to the soul's task upon the eternal round of the wheel of life. You will remember how Hercules upon the Fixed Cross had to fashion his own weapons before he succeeded in the struggle. This is in reality a reference to the art of Vulcan who rules the inner man and guides his fashioning.

Vulcan also rules nations at a certain stage of embryonic soul expression, such as the present, and governs their activities, fashioning the instruments of war when war and conflict are the only means whereby liberation can come, though woe betide those through whom wars come. Vulcan then takes hold and—since the Middle Ages—has brought the mineral kingdom, "the depths from which supply must come," under human control. In the present war, Vulcan is concerned along with Venus in the relation of man to man, and of man to the mineral kingdom. Venus, the mental energy of humanity, establishes relation between man and man, between nation and nation whilst Vulcan establishes relation between the fourth kingdom in nature and the first. Vulcan, as we shall see later, is governed by the first ray, and the first ray and the first kingdom are definitely bound together. This, therefore, brings in the Shamballa force and you consequently have an esoteric triangle of energy—will, humanity and the mineral kingdom. They have a very close rapport with each other, both from the angle of the Plan and from the expression of material selfishness. Hence the great use of minerals (iron,

copper, etc.) in the World War II. It is literally a war in which the mineral kingdom is used against the human. Humanity had gone down into the caves and the depths of concretion and is ready now for an upward shift or move, this time consciously taken *[387]* and taken all together. This is a most difficult situation for the average man to comprehend but the entire problem of the conscious use of that which exists upon the planet and also its destructive usage is tied together into one most critical situation. Part of the solution will come along similar lines and of this the prophecy now coming into the racial awareness that there are those "who sleep in the caves of the earth who will arise and bring liberation" has reference. But be not too literal in interpretation for "that which is of the earth can also be found in the sky."

Hierarchically also the ruler is Vulcan, conditioning the planet and determining the fact that man is the macrocosm of the microcosm and that the fourth kingdom fashions or conditions all subhuman kingdoms.

It is the subjectivity of this sign which makes the understanding of it so difficult. It will not be until humanity has grasped the nature of the will that the true significance of the Taurian influence will be grasped. Both the sign, Aries, and the sign, Taurus, are concerned with the initial impact of energy upon form or of energies upon the soul. Man today is becoming slowly aware of the distinction to be found between the opposites and is grasping vaguely the true nature of desire. But he is still in the vale of illusion and—whilst there—cannot see with clarity. One of the first opposites which the disciple has to grasp is that of the subjective and the objective worlds.

Three signs are also closely connected with initiation. The hidden secret of Aries, Taurus and Gemini is revealed at three successive initiations:

1. *The secret of Aries* is the secret of beginnings, of cycles and of emerging opportunity. At the third initiation, the initiate begins to understand the life of the spirit or the *[388]* highest aspect; until that time, he has expressed first the life of the form and then the life of the soul within that form. This experience is of so high a nature that only

those who have passed through it could in any way comprehend anything I might say.

2. *The secret of Taurus* is revealed at the second initiation by the sudden removal or disappearance of world glamour in the blinding energy of light. This constitutes the final radiant activity which consummates the play of the Taurian force upon humanity during the long and cyclic journey to which man is committed. The individual enacts on a tiny scale what humanity—as a whole—will enact when it takes initiation in Taurus.
3. *The secret of Gemini* has to be grasped at the first initiation because it is the mystery of the relation of Father, Mother and Child. The birth of the Christ-child upon the physical plane is the consummating glory of the Gemini force.

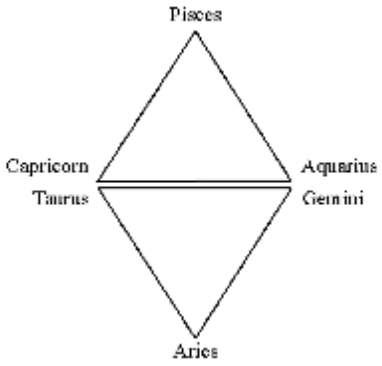
All this concerns the subjective energies which express themselves through the medium of the personality or form aspect. When, therefore, I speak of subjective energies, I refer to the forces pouring from the soul (on soul levels) into the form nature upon its own level of awareness. I could illustrate this by pointing out that desire is not (from the angle of reality) a subjective quality except in so far as it is a distortion or a glamorous use of the energy of will. Desire is the force of the form nature; will is the energy of the soul expressing itself as direction, progress, and conformity to the Plan. This Plan, from the standpoint of the individual, is as much of the sensed will of God as he can, at any particular stage in his experience, grasp and understand. These distinctions also merit consideration. The *[389]* average human being may consider desire as subjective because he is so completely identified with form life upon the outer planes that the impulses and incentives coming to him along the stream of consciousness are viewed by him as intangible and mystical. Yet they are in reality but form radiations and reactions and are not truly and technically subjective at all. The high call of duty, the sense of responsibility are truly subjective in nature for they come from the soul and are the response of the soul to the pull of the form. Gradually, the disciple learns to distinguish between these distinctive

aspects of energy and force which impinge ceaselessly upon his consciousness. As time goes on, his analysis becomes ever more acute and more discriminating until he knows finally which is an expression of force (coming from the form) and which are energy contacts (coming from the soul).

This digression was necessary at this point because it is essential that esoteric astrologers should realise that these three signs, Aries, Taurus and Gemini are (from the standpoint of the disciple and initiate) purely subjective in their effects within the life of these signs. They can only find outward expression in the life of the subject and be consciously directed and controlled in Cancer, thus leading to the great liberation which takes place in the polar opposite to Cancer, Capricorn and also in Aquarius and Pisces. This of course refers to effects upon man upon the reversed wheel. In a certain sense these six signs constitute two major triangles of force.

I have here indicated to you the higher or spiritual aspect of King Solomon's seal. When these six types of energy are fused and blended and so form one unity, you will then find emerging the "Star of Christ." This is one of the symbols of the sixth initiation and is the inner correspondence *[390]* of the star with which you are familiar. In order to understand this more clearly I would point out to you that:

1. That which is begun or "entered into" at the first initiation is consummated and completed in Pisces.
2. That which impelled to the processes of involution and evolution (the desire to incarnate) takes form at the second initiation in the will-to-liberation in Taurus and finds itself released through the will-to-serve —universally—in Aquarius.
3. That which is fluid and changeable in Gemini produces the great shift in consciousness which distinguishes the initiate from the disciple. This, at the third initiation becomes a fixed attitude in Capricorn. The concrete form life is transcended and the inner man reorients and assumes an unchangeable direction.



You might here ask why I deal here with these abstractions? I would reply, that in your effort to understand and to grasp the truth which lies beyond your reason (even when regarding it as a hypothesis hereto unproven) you are gradually developing an aspect of your mind which is much needed in the processes of realisation, and which must be called into effective service during initiation. Such an effort *[391]* is needed if true understanding is to occur; initiation is the demonstration of intuitive understanding put to practical expression.

As we resume our initial theme, I would call your attention to the fact that through the exoteric or orthodox planet, Venus, this sign Taurus is related to Gemini, Libra and Capricorn. It is of interest to note that Taurus is, therefore, related to the Mutable Cross by a linking stream of energy, via Venus, but is at the same time linked in a dual sense with two arms of the Cardinal Cross, by a Venusian connection with Libra and Capricorn. There is therefore to the true Taurian who reaches illumination one link with the body and soul aspects of expression and two links with soul and spirit—the higher octave of manifestation. Thus is shown the perfection of the sublimation process, for aspiration has entirely superseded desire as a motivating agency. The soul is linked with form but its major link is with the spirit. It is for this reason that in Taurus, the man comes to the point wherein the real goal or the true vision appears. Desire in its lowest expression is linked with the form in Taurus. Aspirational idealism in its highest possible expression is also achieved in Taurus. Aspiration is linked, however, in its lowest expression with the soul and in its highest with spirit. Self-will

relates man to form; the will of God relates the soul of the man to the spirit. It takes three initiations to make this clear to the disciple.

Looking at the matter from another angle: Venus, the mind or the soul in Libra reveals to man the exoteric significance and results of desire. In Gemini, Venus reveals the desire of the pairs of opposites for each other for this is the underlying theme of the entire creative and evolutionary process —the interplay of the opposites. In Capricorn, Venus reveals to man that desire for the whole, for the universal, *[392]* which is the hallmark of the initiate and the true expression of the spiritual life.

When we come to a consideration of the esoteric ruler of Taurus, we find ourselves confronted by Vulcan, one of the veiled and hidden planets and one which is, therefore, little known or understood. I have earlier referred to Vulcan as the Fashioner of divine expression. In a peculiar sense, the energy which streams from Vulcan is fundamentally the strength and potency which sets the world evolutionary process in motion; it embodies also the energy of the first ray, that force which initiates or begins and that which also destroys, bringing about the death of the form in order that the soul may be set free.

Vulcan is the ray or planet of isolation for, in a peculiar sense, it governs the fourth initiation wherein the depths of aloneness are plumbed and the man stands completely isolated. He stands detached from "that which is above and this which is below." There comes a dramatic moment when all desire is renounced; the will of God or the Plan is seen as the only desirable objective but as yet the man has not proved to himself, to the world of men or to his Master whether he has the strength to move forward along the line of service. There is revealed to him (as there was revealed to the Christ at the fourth great initiatory crisis in His life) some definite, active undertaking which embodies that aspect of the will of God which it is his peculiar function to appropriate and make possible of expression. This has been called in the Christian phraseology, "the Gethsemane experience." The Christ, kneeling beside the rock (symbolic of the depths of the mineral kingdom and of the activity of Vulcan, the fashioner), raises His eyes

upward to where the light of revelation breaks forth and knows at *[393]* that moment what it is He has to do. Such is the test of Vulcan, ruling Taurus, of the soul, ruling desire, of the Son of God, fashioning His instrument of expression in the depths, grasping the divine purpose and so bending the will of the little self to that of the greater Self. The depths have been reached and there is no more to be done. The light from the eye of the Bull which with ever increasing radiance has guided the struggling soul must give place eventually to the light of the Sun, for Vulcan is a substitute for the Sun; it is spoken of sometimes as being veiled by the Sun and at others it stands for the Sun itself. It stands between the man and the Sun, the soul. Therefore, we have in this connection three symbols of the light:

1. Taurus.—The eye of illumination or light. The Bull's eye. Illumination. Exoterically—the physical Sun.
2. Vulcan.—The one who reveals that which is deeply hidden and brings it up into the light. Esoterically—the heart of the Sun.
3. The Sun.—The great Illuminator. Spiritually—the central spiritual Sun.

Thus from every angle, illumination remains the theme of this sign.

We have somewhat considered the rays and their effect and relationship as they, through Taurus and its rulers, pour their force and energy into individual man, or into humanity as a whole. The two rays which directly affect the sign are, as we have seen, the fifth (through Venus) and the first (through Vulcan). These two when viewed in combination with the Earth (which is an expression of the third ray) demonstrate a most difficult combination of rays, for all are along the line of the first Ray of Energy: *[394]*

Ray 1.—The ray of Will or Power.

Ray 5.—The ray of Concrete Knowledge.

Ray 3.—The ray of Active Intelligence.

This combination tremendously increases the already difficult task of the Taurian subject. Only indirectly does the second Ray of Love-Wisdom and

its subsidiary line of energies appear and, therefore, love and wisdom are often noticeably lacking in the person born in this sign. Such a man will have much self-love, self-esteem, self-respect and a good deal of selfish centralisation or personality focus. He will be intelligent but not wise; aspirational but at the same time stubborn and set so that his aspiration does not take him very far very rapidly. He will move spasmodically and in wild rushes; steady measured progress upon the Way is very hard for him. He finds it difficult to apply practically the knowledge gained. It is apt to remain a mental acquisition and not a practical experience. He will be almost painfully conscious of duality but, instead of its producing a struggle for unity, it produces often a set and static depression. He will be destructive because "bull-headed" and because the hammer aspect of Vulcan will be dominant. Because he has a measure of light—his power to be thus destructive will distress him.

He needs to grasp the spiritual side of Venus which emphasises that the Son of God who is the Son of mind is the instrument of God's love; he must learn, therefore, to transmute knowledge into wisdom. He must transcend the destructive side of Vulcan and so of the first ray and instead work as a "fashioner of souls," including his own. He must aim at clear seeing, pure joyful will and the death of personality desire. Such is the goal of the Taurian disciple. *[395]*

Through the three other arms of the Fixed Cross and their three streams of divine energy, the force of love can he brought indirectly to bear upon the man born in Taurus. The rulers of two of these signs, Leo and Scorpio, include the Sun (second ray), Mars (sixth ray) and Mercury (fourth ray). The Sun and Mars are esoteric rulers of Leo and Scorpio and Mercury is the hierarchical ruler of Scorpio. Uranus is the orthodox and Jupiter the esoteric ruler of Aquarius. The Moon is also present but again veils Vulcan, whose influence we have already considered. The only ray influence lacking is that of the third ray and basically that is present also as it is the ray of Earth. Therefore, in this important sign, the Taurian person is under the influence —directly or indirectly—of all the seven rays for the reason that desire,

leading to final illumination, motivates them all. Such is the amazing situation which faces the man—particularly the disciple or the initiate—who is born in this sign. Such constitute the difficulties with which he is confronted but such also bring about his immense opportunity for progress.

It will be apparent to you that a whole new field of study will open before the astrologers of the New Age and fresh light on this greatest of all sciences will be available when the investigator can determine the relative age of the person or of the group whose destiny is to be determined and whose horoscope is being cast. Each of these signs will eventually have to be considered in such cases from:

1. The angle of the unevolved man who will be centred
   a. In one or other of his vehicles.
   b. In the integrated personality, prior to the Path experience.

   In these, the *Mutable Cross* controls. *[396]*
2. The angle of the cycle of lives wherein the dualities are recognised and the aspirant is then "reversing himself upon the Wheel."

   The *Fixed Cross* then controls.
3. The angle of the initiate.

   Here the *Cardinal Cross* is beginning its control.

These Crosses are also known as:

The Cross of the hidden Christ—The Mutable Cross

The Cross of the Crucified Christ—The Fixed Cross

The Cross of the Risen Christ—The Cardinal Cross

The individual, planetary and cosmic Crosses.

To determine these angles will involve among other things a close analysis of the qualities of the four energies which play through each arm of the Cross upon humanity. One aspect of this will eventually determine statistically the average of the signs governing the various types of men.

It has been said that "four energies make a man; eight energies make a Master; twelve energies make a Buddha of Activity." During this process of "fashioning," great changes take place in consciousness and there are fundamental changes wrought through this sign which—in combination with its polar opposite, Scorpio—is one of the major conditioning signs of the zodiac. Under its energy impact, profound disruptions and alterations in character, quality and direction take place. It is a dangerous sign because the destructive aspects are so easily over-emphasised and so intelligently applied to circumstance that the career of the Bull can be both destructive within its field of contacts and *[397]* at the same time self-destroying until such time that self-will or selfish desire is tempered by aspiration. Aspiration eventually gives place to intelligent activity and the acceptance of the will emanating from the spiritual Centre of life. This leads to cooperation with the Plan in the fullest sense and the end of individual self-centredness. Temper, which is so characteristic of the Bull, must give place to directed spiritual energy, for temper is but energy run wild in the interests of the personality; blindness (for the Bull is blind for much of its career) must give place to vision and the right focus of the sight and this will finally dispel the self-engendered illusions and glamours of the aspirant; self-pity, which is the effect of a constant concentration on the frustration of desire in the personality life, must be succeeded by compassion for all humanity, and this must be developed into the self-less service of the salvaging initiate. The task of the Taurian is a hard one for he embodies in himself, to a marked degree, outstanding limitations as regards the processes of spiritual evolution; there are, however, no insuperable difficulties and the liberated Taurian is ever a constructive, planning, creative, forward-moving force; such men are greatly needed in these serious days of re-adjustment and strain.

Taurus, as you know, rules the neck and the thyroid gland. This is essentially the region whence must emanate the creative activity of the man who is upon the Path. The throat is a point to which the energy of the sacral centre must be lifted so that creation through love and by the will eventually will prove the sublimatory effect of the transference to higher use of the sex

energy. The right use of the organs of speech gives the clue to the processes whereby the disciple must bring about certain basic changes. The Taurian upon the way of liberation would do well to employ the *[398]* method of directed and motivated speech of an outgoing and explanatory nature in order to transform himself from one who goes wilfully on his personality way into a wise cooperator with the Plan. By this I mean that, as man translates his ideals into words and acts, he brings about transformation, transmutation and eventually translation upon the mountain top of Initiation. The results of this creative work of materialising the vision must be carried to the point of effectual demonstration in Scorpio in which sign the final tests are applied to prove that the energy is flowing freely and without impediment and obstruction between the throat and sacral centres; to show that right direction has been achieved and that there is no longer any fear that the Taurian subject will blunder blindly forward again in his own self-interest but will, in the future, move intelligently upon the Way of Liberation —the way that brings about his own release and at the same time sweeps him into those activities which bring about the release of others. In Scorpio, the man who has mastered his lessons in Taurus must demonstrate that creativity which will work under the inspiration of aspiration and vision and constructively attempt to express the beauty which all forms intrinsically veil, thus bringing to all revelation of that underlying purpose which motivates all events and forms. All these aspects of basic change in purpose, interest and orientation must manifest in Scorpio, thus proving the effectiveness of the evolutionary processes undergone in the great repeated transition from Scorpio to Taurus and from Taurus to Scorpio. This cycle of moves constitutes (with the greater cycle) a rhythm of experience of tremendous moment. These seven signs are pre-eminently life-experience signs. The preceding sign of Aries is the "sign of institution" *[399]* whilst the four which come after Scorpio prove to be signs of discipleship and initiation. This is on the reversed wheel and the implications along the same line on the ordinary wheel can easily be applied by you.

It is the recognition of these goals and a grasp of the Taurian problems which will make clear to you the position of the planets in this sign. I would

remind you again that the exaltation of a planet in any particular sign, its fall within the sphere of influence of a sign as well as the lessening of a particular planetary influence in any sign cycle (making it what has been technically called "in detriment") is purely symbolic of the effects of energy as it impinges upon the form-nature, meeting resistance or non-resistance, evoking response or non-response, according to the calibre of the planetary instrument subjected to the impact. In this sign, the Moon is exalted. Symbolically this means that the form side of life is a powerfully controlling factor and one with which the man must ever reckon. The Moon is the Mother of the form and in this case veils or hides Vulcan—which might be expected. The Moon, therefore, stands here for the fashioner or moulder of the form, bringing in both the feminine and masculine aspects of form-building, the dual functions of Father-Mother. This is a point for astrologers to remember. This process of interplay brings about two phases of the needed fashioning:

1. A process wherein is created a form of great potency in which self-interest and personality aims and desires are the motives bringing about activity. The Moon and Taurus activity.
2. The processes, self-applied by the awakening Taurian, wherein the form nature is fashioned anew and motivated *[400]* in a different manner and so is "raised up into Heaven" and thus irradiated and glorified. The Vulcan and Taurus activity.

The exaltation of the form, ruled by the Moon, can be traced throughout the entire zodiac and provides in itself an interesting and progressive story with which I have not at this time the intention to deal. It is told by the various women who figure in the different constellations and around them some day the *astrology of the form* will be built. There is Cassiopea, Venus, Coma Berenice, Andromeda and one or two others, as well as Virgo, the Virgin, the most important of them all. I can only indicate here a field of thought and of astrological investigation hitherto untouched but I have not time for the interpretation of this vast and profitable field of knowledge. "Our Lady, the Moon" is related to all these and before the great disruption in an earlier

solar system which led to the Moon becoming a dead planet, the energies of these stars and certain of the planets which were produced through their activity, were all focussed in and transmitted by the Moon in a most mysterious yet powerful manner. Through desire translated into terms of spiritual will, the form is esoterically "exalted" and of this fact the exaltation of the Moon in Taurus is a symbol. To this the ordinary astrological symbol of the Bull's horns testifies. This is the crescent Moon and also the symbol of the destructive nature of the form life of the Bull. Forget not that in this connection the destruction or death of the form and the ending of form influence thereby is the goal of the process which changes desire into aspiration.

Uranus, the planet of the hidden mystery and one of the most occult of the planets "falls" in this sign, producing *[401]* the accentuation and the sharp division between body and soul which is so marked a characteristic of the Taurian subject. It prepares the inner man for the sharp interplay and conflict in the next sign, Gemini. The presence, therefore, of the exalted Moon and the fallen Uranus gives a marvellous picture of man's history during the stage of personality development and power. The task of Uranus, hidden in the depths, is to awaken and evoke the intuitive response of Taurus to an ever-increasing light until such time that full illumination is achieved and also the development of the spiritual consciousness—substituting these higher soul aspects for the lower form reactions. It is interesting to note that in Scorpio, Uranus is exalted which gives indication of the success of the task which the Uranian forces undertook. Achievement is attained.

Mars is in detriment in this sign. Its activity adds constantly to the naturally warlike nature of Taurus but the potency of the Taurian struggle is so great, esoterically speaking, that the effect of Mars is lost in the larger whole. It "adds to the glamour and confusion and yet holds within itself hope for the struggling man."

Constantly in this sign comes the emphasis upon struggle. It is a cosmic, planetary and individual struggle, for desire-will underlies the manifested activities of the Logos, the planetary Life and of man and also of all forms

in nature. It is the struggle of that which is deeply hidden in darkness to reach the light of day; it is the struggle of the hidden soul to dominate and control the outer form, the struggle to transmute desire into aspiration and aspiration into the will to achieve. It is the struggle to attain the goal which an increasing light reveals. So potent is this struggle that on the ordinary wheel it culminates (prior to the re-entry in Aries of the soul seeking incarnation) by the fixed *[402]* desire, growing steadily stronger, to follow the wheel of re-birth; on the reversed progress around the zodiac, the struggle is to overcome and destroy all that has been so laboriously achieved upon the ordinary wheel and to demonstrate in Scorpio (through the terrific tests there applied) that the form no longer controls but that the lessons learnt through the use of the form have been retained; the struggle is to achieve initiation in Capricorn and thus release the soul from the revolving wheel and achieve final liberation from the thralldom of desire and from form control of any kind.

This is curiously emphasised by the rulers of the decanates in this sign. Both the astrologers, Leo and Sepharial, practically and to all intents and purposes, agree in their assignment of planets to govern the triple aspects of the sign. They only vary exoterically on one point for Sepharial gives the Moon as governing the second decan whilst Leo gives Venus as ruling the first decan. However, Venus and the Moon are often used interchangeably and both express or emanate the same basic energy of active intelligence in its higher and lower aspects. One expresses intelligent love and the other the intelligence of matter; this dual emphasis is concerned with the dominance of the form nature in the Taurian subject and his release through the Venusian Son of Mind. The Moon or Venus, Mercury and Saturn control the decanates and our consideration of these planets in the other signs will have indicated to you their right interpretation, both here and elsewhere. Form life, intelligent activity, and intense struggle summarises the Taurian problem, whilst Mercury, the Messenger of the Gods, reminds the struggling man that he must become ever what he essentially *is* , thus escaping from illusion and entering into light.

Keynotes of this sign are, as usual, clear in their implications. *[403]* One states the note of the form aspect, "Let struggle be undismayed." The Word of the form is to take, grasp and go courageously after that which is desired. The Word of the Soul is, "I see and when the Eye is opened, all is light." The eye of the cosmic Bull of God is open and from it light pours radiantly forth upon the sons of men. The eye of vision of the individual man must likewise open in response to this cosmic light. Hence victory is inevitable for the potency of cosmic energy will unfailingly and in time subdue and re-orient the energy of humanity.

We have now considered briefly and yet I believe instructively certain of the subjective influences and significances of the twelve signs of the zodiac. We have touched upon their mutual inter-relation and their planetary interplay and have sought to portray the reactions of humanity to these multiple energies and forces. These forces, pouring out from cosmic sources, find their way into our solar system, being attracted thereto through analogous quality or—under the Law of Contradictions or the Law of Contraries—find their way to certain planets. Thus they affect and condition units of life upon each of these receiving planets. We have seen man incited to progress by the nature of the forces of divine attraction and have noted the differing divine qualities which this play of energies evokes in humanity—as well as in all other forms of life. We have perhaps emphasised almost to the point of bewilderment the vast aggregation of impelling energies which play throughout our cosmos; individual man may well be stunned by a sense of his helplessness and his unique futility. But this is only due to the relatively undeveloped state of his "receiving apparatus." When thus bewildered let him remember that potentially he possesses the creative ability to build and gradually to develop a better mechanism of reception which *[404]* will enable him finally to be responsive to all impacts and to every type of divine energy. This capacity is indestructible and is itself a divine focus of energy which must and will without fail carry forward the good undertaken under the inspiration of The Great Architect of the Universe. He fashions all things to a divinely foreseen end and in this sign—through His agents, Venus and

Vulcan, typifying the form and the soul—will lead man from the unreal to the real.

CHAPTER III - The Science of Triangles

INTRODUCTORY REMARKS

[407] We have been working for some time now upon the third part of our study of the Zodiac and the Rays. This entire section deals with the nature of esoteric astrology and, under our introductory remarks, we considered very briefly the significance of esotericism as a whole when applied to modern astrology; we considered the three Crosses and referred, again very briefly, to the relation of the signs to the centres; we gave most of our time, however, to an analysis of the meaning and inter-relation of the twelve signs of the zodiac to each other, to the planets, and to the Earth. We dealt scarcely at all with their effect upon the individual except in a general sense. Now we begin to take up the third and most important part of this astrological study, entitled *The Science of Triangles.* This study will fall into three parts as I earlier indicated:

1. Triangles of Energy—constellations.
2. Triangles of Force—planetary triplicities.
3. The Triangles and the Centres—planetary and human.

I have analysed here the point reached in our studies, as I am anxious for you to know as far as possible just where we stand in our attempt to throw the light of esoteric understanding *[408]* upon the present entirely exoteric study of astrology.

Before, however, proceeding with our somewhat difficult theme there are a few words I would like to say in reference to our general attitude, and certain things of which I would remind you.

In no place have I attempted to give any of the mathematics connected with my statements in this series of astrological studies. Certain basic changes in the orientation of the Earth's axis are now taking place, and these will throw much confusion into the computations of astrologers. These changes are proceeding slowly and progressively and according to cosmic law. Whilst they are in progress, accuracy of computation and deduction is unattainable.

When the orientation and "pointed direction" of the Earth's pole has again been stabilised, the new conditioning, mathematical figures can be again ascertained. There has indeed been no true accuracy since ancient Egyptian days. Anything now possible along these lines can only be regarded as approximate, and, therefore, certainty in analysis, prediction and interpretation is not possible. This whole subject is one of the greatest obscurity and quite incomprehensible to the average astrologer and certainly to the average student. I would remind you, however, that several times in the great life cycle of the Earth, there have been changing "pole-stars" and that our present pole-star has not always held that position. This science itself recognises.

At each of the great shifts in the Earth's axis, there has been upheaval, confusion and cataclysm, preceding reconstruction, stabilisation and relative quiet. Of these macrocosmic events there are similar microcosmic correspondences in the lives of both humanity and individual man. Hence the present world crisis—though precipitated by human *[409]* error and sinfulness, by past Karma and emerging idealism (responsive to the development of the intellect and the appearance of the intuition)—is basically the result of much greater and vaster combinations of force currents in macrocosmic relations.

Briefly it might be said that the following cosmic and systemic causes are responsible for the present world crisis and the present difficult world situation:

1. A welling up of magnetic force on Sirius, which produces effects upon our solar system and particularly upon our Earth, via the Hierarchy.
2. A shift in the Earth's polarity, due to the pull of a great cosmic centre. This powerfully affects the Earth's orientation and is responsible for the present earthquakes, and for the volcanic eruptions and the many earthquakes during the past one hundred and fifty years.
3. The great sweep of the sun around the *greater zodiac* (a period of 250,000 years, or a complete round) came to an end when the sun entered Pisces over two thousand years ago. This process of passing out

of, or entering into, a particular sign and cyclic influence covers a period of five thousand years where this greater round or cycle is concerned. This period of five thousand years covers the complete cycle of transition until complete freedom to function under the inspiration of the new sign is completed. We are, therefore, not yet free from incidental turmoil.

4. The passing of our Sun out of the sign Pisces into the sign Aquarius is another of the conditions bringing about the present confusion. This confusion of forces in the solar system is notably affecting our planet. In the process of passing from sign to sign, as for instance *[410]* transitting out of Pisces into Aquarius as is now the case, the period covered is approximately five hundred years.

These are points which astrologers would do well to consider. I would remind students again that when speaking of signs I am referring to the influences of the constellations as they are represented by the signs, calling to your attention that in the great evolutionary process and owing to certain shifts and astronomical-astrological discrepancies, the Sun is not in the constellation to which a particular sign refers at any given moment. This I called to your attention in an earlier part of this treatise.

5. Another factor little known is that the Moon today is disintegrating with increasing rapidity and this necessarily affects the Earth and produces terrestrial results.

Students would find it of interest to make the following applications of these great cyclic events to their own “appearance” and functioning processes in time and space:

1. The succession of the greater rounds of the zodiac or a period of cycles of approximately 250,000 years has a correspondence to the life cycle of the Monad.
2. The progress of the Sun as it passes through the signs in the zodiac during one of these 25,000 year cycles finds its analogy in the life cycle of the ego or soul.

3. The lesser zodiac covered—from the angle of extreme illusion—in the course of one year, corresponds to the life of the personality.

In considering these points it should always be remembered that great shifts in consciousness, or great expansions of awareness, are followed inevitably by upheaval in the outer forms. This is true in the life of the solar Deity, of a planetary *[411]* Logos, of humanity as a whole and of a man. Hence again today's world problem. A major event such as a change in the axis of the Earth is related to an initiation of the planetary Logos. Students can here note, therefore, the relation to the individual life as it shifts its consciousness steadily in the vital unfolding processes of the Path of Discipleship and of Initiation. Earlier in this treatise I referred to a fact which must always be borne in mind and that is that the great energies, playing upon our planet, exert a hindering or a stimulating effect. They are either retarding in their effects, producing concretion, crystallisation and a holding back or on to that which is old and of the past, or they stimulate and produce fluidity, enlargement and expansion. The careful student of human affairs will note this as he studies the events which are today passing before his eyes.

Speaking with a wide generalisation, it might he said that the three major groups of forces affecting our planet are zodiacal, systemic and planetary in nature and—again generalising—it might also be said that:

1. Zodiacal energies pass through Shamballa and are related to the first Ray of Will or Power and affect the Monad.
2. Systemic energies pass through the Hierarchy and are related to the second Ray of Love-Wisdom or (as it is oft called in esoteric astrology) the Ray of Attractive Coherency and affect the soul.
3. Planetary forces impinge upon and pass through humanity and are related to the third Ray of Active Intelligence and affect the personality.

To this I earlier referred, but have restated it here as I seek to have it definitely in your minds as we go forward *[412]* with our new studies. You have here a major trinity of energies, emerging out of a vast and incomprehensible aggregation of forces and energies which stands to them as the One Life stands to this lesser important triangle.

It must also be remembered that this triple group of energies produces differing effects according to the type of mechanism (itself dependent upon the point in evolution and the stage of development) upon which it impinges. The effect, for instance, of zodiacal and systemic force upon a sacred or a non-sacred planet is widely distinctive, just as the effect of these energies as they make their impact upon man will depend upon whether response is evoked from the monad, the ego or the personality, whether they impinge upon the mass consciousness, the self-conscious unit or the illumined consciousness of humanity, or whether in fact—as far as man is concerned—they play upon unevolved man, upon evolved man or upon disciples and initiates. *The type of mechanism, and the quality of the consciousness determines reception and response.* This is a statement of basic importance and until astrologers can arrive at the point of development where the world of true meaning is open to them and where the scope of their consciousness is widely inclusive, it will not be possible for them to be truly accurate in their interpretations of group or individual horoscopes. I am bringing this point up as the whole science of Triangles relates entirely to *subjective energies as they condition the consciousness and not to the conditioning brought about by the same energies upon the outer forms upon the physical plane* .

You may here rightly remark that "as a man thinketh so is he" and that this expression of energy will amount to the same thing in the last analysis. But this is not exactly true. The response of humanity or of the individual man *[413]* to the inner thought life and to the subjective consciousness is *not* immediate. It takes much time (especially in the early stages), for an idea to work through into the mind and from thence to the brain, conditioning the emotional nature in its progress and processes. Several lives may, therefore, be given to the registering of the effects of these energies upon the thought life and the response of the physical plane life once they are comprehended. It is for this reason that I have stated that the Science of the Triangles underlies the whole system of astrology and is only now in process of revelation. Bear in mind that the effect of these energies which we shall be considering and of their triple relationship will be in the realm of ideas and in the world of

consciousness and its expansion, and will embrace, therefore, the sentient thought life of a solar Logos, of a planetary Logos, of humanity and of man.

It will not, therefore, deal with the producing of events except in so far that all ideas work out into expression upon the plane of manifestation—such working out being, I again repeat, dependent upon the quality and nature of the apparatus of response, be it a solar system, a planet, the fourth kingdom in nature, or a human being.

I would add here a sixth reason for the present strain and stress in the response of the human family in this world crisis because it is related to the entire question of conscious response to subjective forces, expressing themselves as ideas and vast thought currents. This is the fact that humanity as a whole is today reversing itself upon the great zodiacal wheel just as the individual disciple does; the point of reversal and the sign or signs in which it takes place mark a momentous point of crisis in the life of this kingdom in nature, producing upheaval, difficulty and a whole gamut of readjustments, necessitated by the re-orientation. *[414]* If you add this reason to the other five, your will not be astonished that the situation is today almost fantastic in its difficulty and the extent of the involvement.

In every triplicity, there are three major qualities manifesting or three basic energies seeking expression and influence. As he manifests in time and space, man discovers this to be true and to constitute a law in nature, and it might be said that the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself. This he does upon the Path of Probation, the Path of Discipleship and the Path of Initiation. He has to become aware of:

1. The threefold energy which is the personality, and of which the vital body is the synthetic expression.
2. The threefold soul of which the egoic lotus is the expression.
3. The triple monad of which a great diffusion in time and space in three streams of creative energy is the expression.

This last definition is somewhat meaningless to the uninitiate but must suffice. There is a manifesting aspect in all these triplicities which is the result of, and conditioned by, the interplay of the three forces. It is their full expression and the result of their successful activity.

1. In the personality, it is the physical body.
2. In the soul, it is the unfolded central bud within the egoic lotus.
3. In the monad, it is the "sound which geometrically forces itself into the vision of the beholder"—a deeply esoteric mode of symbolising that which cannot be expressed or reduced to the tangibility of form.

[415] If students will bring this idea to the study and understanding of the astrological triangles and will refuse to lose sight of the related triple energies, they will greatly simplify their studies. The microcosm, when known, holds ever the clue to the Macrocosm. The Macrocosm eternally reflects itself in man, the microcosm, and hence man has within himself the possibility and the potentiality of total comprehension.

Therefore, in all the many triplicities which we shall study, we shall find correspondences to the monad, the soul and the personality in man; we shall find one line of the triangle embodying determining and dominating force and two lines which—during a particular cycle—are conditioned by it. For instance, you have an interesting illustration of this in the nature of fire, esoterically understood, in its triple expression in time and space during a cycle of manifestation, for—as you know—the Ageless Wisdom teaches that there is:

1. Electric fire	will	monad	Initiatory fire.
2. Solar fire	love-wisdom . .	soul	Qualificatory fire.
3. Fire by Friction	activity	personality	Purificatory fire. Intellectual.

I point out this triplicity as it is one which is familiar to you and at the same time constitutes a good illustration of a basic law.

1. Triangles of Energy—Constellations.

Lying behind all the many interlocking triangles in our solar system and conditioning them to a very large extent (though today more potentially than

expressively) are three energies coming from three major constellations. They are the emanations from the Great Bear, from the Pleiades and from Sirius. It might be pointed out that: *[416]*

1. The energies coming from the Great Bear are related to the will or purpose of the solar Logos and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its sevenfold unified energies pass through *Shamballa* .
2. The energies coming from the sun, Sirius, are related to the love-wisdom aspect or to the attractive power of the solar Logos, to the soul of that Great Being. This cosmic soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the *Hierarchy* .
3. The energies coming from the Pleiades, an aggregation of seven energies, are connected with the active intelligent aspect of logoic expression, and influence the form side of all manifestation. They focus primarily through *Humanity* .

Connected with this major triangle and affecting powerfully our entire solar system is a triple inter-relation of great interest, which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

First Triangle:

The Pleiades	Cancer	Venus.
	Humanity .	

Second Triangle:

The Great Bear . . .	Aries	Pluto.
	Shamballa .	

Third Triangle:

Sirius . . . . . Leo . . . . . Jupiter.

Hierarchy .

[417] I wonder if you can grasp at least partially and symbolically the fact that these triangles must not be thought of as *placed* , static and eternally the same, or even as three dimensional. They must be regarded as in rapid movement, revolving eternally in space and ceaselessly moving onward and as of fourth and fifth dimensional extension. There is no way of depicting them or of bringing them visually to your attention, for only the inner eye of vision can imagine their progression, position or appearance. These three major triangles are only partially as yet in expression as far as our solar system is concerned and only one point of the great triangle—as for instance one point of the Great Bear—constitutes with Aries a related line of force; only one point of Aries—within itself or within its own range of interplay with Leo and Capricorn (see Tabulation VIII) is related to Pluto. Therefore the entire cosmic web and solar system is an intricate, constantly moving, interwoven series of triangles wherein each point of a triangle emanates three lines or streams of energy (nine in all); it is likewise responsive to and receptive of the energies—likewise triple in nature—which lie within its periphery or sphere of influence and vibratory activity.

It is useless for students to attempt to unravel this aggregation of interlacing streams of energy. All that is now possible for man with his present equipment is to accept hypothetically these statements anent certain major triangles which affect humanity and seek to prove their effect and to endeavour to arrive at some understanding of that intricate, interwoven network which he himself possesses and to which *[418]* he gives the name “etheric body.” Thus he may succeed in proving the accuracy of a statement by the demonstrated quality of the life aspect, its conditioning and results in the microcosmic life history and events. This astrology has nought to do in connection with tangible happenings on the outer plane of existence; we, however, will see to it that our effort lies *along the line of psychological life history and events and not along the line of physical occurrences* . This difference is basic and must ever be borne in mind. Astrologers have begun to grasp a dim idea of the interlocking triangles of energy as far as our Earth is concerned in the rather

arbitrary division of the twelve constellations into four triplicities, covered by such qualifying terms as earthy triplicity or fiery triplicity, composed each of a cardinal, a fixed and a mutable sign. They thus divide up the entire zodiac into a fourfold group of interlacing and interrelated triads, each conditioned by one of the basic elements and thus qualified. These constitute a series of basic triangles with a definite reference to our planetary life. Owing to the constant movement everywhere, inherent in the solar system and the zodiac—onward, interior and revolving—some idea can be grasped of the intricacy of the entire pattern. A further aid to the grasping of this essential beauty of coordinated and organised movement and its power to qualify and condition the entire universal *pattern* can be gained by those students who have studied somewhat the various triangles to be found in the etheric body of man through the inter-relation of the seven centres to which I have referred elsewhere in my various books. These centres, when awakened and alive, are swept finally within the radius of each others' sphere of action; from the point of view of living energy, the circumference of these wheels or vortices of force becomes so enlarged that they eventually *[419]* overlap and touch, presenting on a tiny scale a condition analogous to the contacting and interlocking series of triangles such as those referred to above.

Behind these concepts of the relation existing in time and space between the constellations of the Great Bear, the Pleiades and the sun, Sirius, and our solar system, there exists, it must be remembered, an immense series of interlocking triangles between the stars which compose these constellations *interiorly* and our solar system. You have, therefore, a relationship between:

1. The seven stars, composing the Great Bear.
2. The seven stars, composing the Pleiades, sometimes called the seven "sisters" or "wives" of the Rishis or informing Lives of the Great Bear.
3. The sun, Sirius.

These compose major triangles of force and all are held within the radius of the Life of that Great Being Whose expressed, manifested intention is brought into being through the medium of these three related groups and our solar system. As hinted by me in *A Treatise on Cosmic Fire* , these four groups of

stars constitute the manifested aspect or personality of a great and unknown Life.

I seek in this connection to give only a general picture because, with these cosmic triangles, I have no intention to deal. We will only consider those constellations within the greater zodiac which are known by astrologers to have a definite effect upon humanity and our planetary life.

Therefore, in studying these triangles, we will make (for our guidance) certain rules which, under the Law of Analogy, may facilitate our comprehension of the underlying meaning and truths. *[420]*

1. All triangles studied will be regarded as expressing:
   a. A major conditioning energy, producing manifestation.
      This corresponds to the Monad aspect.
   b. A secondary qualifying energy producing consciousness.
      This corresponds to the Ego or Soul aspect.
   c. A lesser expression of force, producing tangibility.
      This corresponds to the Personality aspect.

2. These three energies will be related, therefore, to the three aspects of manifested life. These have been termed throughout this treatise: Life, Quality and Appearance.

3. These energies change within themselves and sometimes one will strike the dominating note and sometimes another; sometimes a secondary energy will become a major conditioning force and sometimes the lesser expression will come to the top and become, for the cycle, the outstanding characteristic of the triangle. Such cosmic events are governed by a great Law of Expediency, evoked by the evolutionary process and incident also to zodiacal movement and its own interior mathematical conditioning—a subject of such vast dimensions and mystery that no Life within our solar system has more than sensed its significance. The cyclic expression of life is dependent upon constant mutation and infinitely changing processes.

4. The statements made by me in this attempt—for it is little more—to indicate the main lines of approach to the new science of esoteric astrology, may not yet be capable of any proof. Later on such proof will be available. All that I can ask of you at this time is to be *[421]* interested in the presentation, to strive to see the general picture I am seeking to present and to grasp somewhat the relative synthesis which underlies all manifestation. Starting from that which is today accepted, be willing to move on from there into *new fields of possibility and of sensed probability* . Time will justify the information I ask you to accept as hypothesis.

Next I will deal with an analysis of three groups of triangles which are of major importance to humanity *at this time* and which follow upon information earlier given. These groups of triangles emanate energies which reach through space to the individual man and, therefore, cannot he ignored. They are:

The Great Bear	*The Pleiades*	*Sirius*
	Transmit energy via	
Leo	Capricorn	Pisces
	These transmit energy via	
Saturn	Mercury	Uranus
	Reaching the following centres	
Planetary head centre. .	Planetary ajna centre	Planetary heart
	From thence to	
Disciple's head centre .	Disciple's ajna centre	Disciple's heart centre
	and eventually control	
The base of the spine. .	The throat centre	the solar plexus

I will also take up with you some of the points and indications which are hinted at in Tabulation IX, relating to the twelve signs of the zodiac, to be found on page 423. Certain major streams of conditioning energies will be seen related to each other and to our Earth and these fall into two groups:

1. The ray energies which we are told emanate from the Great Bear in seven great out-raying streams of force. *[422]*
2. The inherent energies of the twelve constellations which blend with the ray energies, producing the essential dualism of manifested life, and incidentally are responsible for the peculiar difficulties confronting humanity on the are of evolutionary experience upon our planet.

Again I would repeat that what I shall have to say will be related to present world conditions, to humanity and also—for practical teaching and application—to the life of the individual disciple. Necessarily, these energies have a cosmic, systemic and planetary significance but these no disciple can as yet grasp; personality has to be transcended before even the earlier stages of the understanding of these mysteries become possible, and this transcendence is something you have not yet accomplished but which some day inevitably you will.

Once man is impersonal and free from the reactions of the lower self, and his consciousness is illumined by the clear light of the intuition, then his "window of vision" becomes clarified and his sight into reality is unimpeded. Obstructions (always erected by humanity itself) are removed and he sees all life and form in their true relation and can comprehend, and even occultly "see," the "passage of the energies."

The relationship of certain rays and cosmic triangles may become clearer to you if the following tabulation is studied with care.

NOTE: The seven stars of the Great Bear are the originating sources of the seven rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand in the relation of cosmic Prototype. The seven *[423]* planetary Gods manifest through the medium of the seven sacred planets. Each of these seven rays is transmitted into our solar system through the medium of three constellations and their ruling planets.

TABULATION IX. — A COSMIC SERIES OF INTERRELATED TRIANGLES

(*The Rays, Constellations and Planets*)

	Ray		*Planets*	
		Constellations	*Orthodox*	*Esoteric*
I.	Will or Power	Aries	Mars	Mercury
		Leo	The Sun	The Sun
		Capricorn	Saturn	Saturn
II.	Love-Wisdom	Gemini	Mercury	Venus

		Virgo	Mercury	The Moon
		Pisces	Jupiter	Pluto
III.	Active Intelligence	Cancer	The Moon	Neptune
		Libra	Venus	Uranus
		Capricorn	Saturn	Saturn
IV.	Harmony thro' Conflict	Taurus	Venus	Vulcan
		Scorpio	Mars	Mars
		Sagittarius	Jupiter	The Earth
V.	Concrete Science	Leo	The Sun	The Sun
		Sagittarius	Jupiter	The Earth
		Aquarius	Uranus	Jupiter
VI.	Idealism. Devotion	Virgo	Mercury	The Moon
		Sagittarius	Jupiter	The Earth
		Pisces	Jupiter	Pluto
VII.	Ceremonial Order	Aries	Mars	Mercury
		Cancer	The Moon	Neptune
		Capricorn	Saturn	Saturn

At this time, I purpose to trace certain major conditioning streams of energy, as they proceed forth from their emanating source—via certain constellations and planets—to the Earth and, from within the radius of the Earth, reach the individual disciple, again via certain major planetary *[424]* centres. In this way that great Synthesis (which is qualified Life in appearance or manifestation) can be seen in definite activity, producing solar, planetary and individual effects and thus demonstrating that intricate relation which unites the human atom to the great Lives Who are the sum total of that which is manifested.

The analogy between the microcosm and macrocosm will, therefore, be helpful, and the relation of a cell or atom in one of the abdominal organs (for instance) to the soul on its own plane will illustrate with accuracy a still greater relationship and interplay. In this interplay of Lives and Their emanating streams of forces and energies and in the major determining life activities of That in which all forms—including the human—live and move and have their being is to be found the inevitability of ultimate achievement, the unalterability of law and the expression finally of divine unchangeable Purpose. In the evolutionary effects of this relation of Life to Form is to be found also the undeviating way of an expanding, ever-unfolding

consciousness—whether it be macrocosmic or microcosmic. Hence, the Will of God moves the worlds and the Love of God determines results.

In this consideration of the basic Science of Triangles (I had well-nigh said "in the *contemplation* of the basic Science of Triangles," for that is what it necessarily should be if understanding is to be the real reward of our efforts) the relation of the three basic energies affecting our solar system and the predominant effect of one of them in any cyclic expression in time and space must always be borne in mind. One illustration of this normally emerges in our minds if it be remembered that in this world cycle in our *systemic* manifestation it is the second or consciousness aspect (that of the second Logos) which is the dominant *[425]* conditioning factor, which sets the note for evolutionary development and which engrosses the attention of the evolving human units. This is the case even when other factors are present and active. Therefore, all approaches to truth and to knowledge must, in this cycle, be *in consciousness* . In another cycle such an approach may be focussed in the will or even in some already present but unrealised divine attribute, for which we have as yet no name. All that any man can consequently bring to the comprehension of life experience or to the understanding of such an occult science as the Science of Triangles is a consciousness which is developed to a certain definite and personal point of perception or awareness. This point of perception is itself dependent upon individual unfoldment and also upon the state of awareness of humanity as a whole. This connotes two different though inter-related conditions of perception.

Speaking technically, perception and response or the activity of the perceiving, observing consciousness—carried on through the medium of the mechanism of response—is dependent upon the condition or "aliveness" of the centres or their quiescence. This is true of a man galvanised into activity through his seven centres, of a planetary Logos functioning through seven planetary centres, of a solar Logos functioning through still greater centres of vibratory reaction, or still greater Lives, functioning through an aggregate of solar systems. Upon this activity and its understanding depends the whole

science of astrology; in this statement I give you a clue which may some day revolutionise the present approach to astrology.

The twelve signs of the zodiac fall into two groups of signs, and their related synthesis has much to do with the Science of Triangles. They are: *[426]*

1. Seven signs related to the unfoldment of planetary consciousness upon Earth and only incidentally involving the fourth Creative Hierarchy, the Human Hierarchy.
2. Five signs related to the unfoldment, in time and space, of the Human Hierarchy. These five signs are of major conditioning importance and may be enumerated as follows:
    a. Cancer
    b. Leo
    c. Scorpio
    d. Capricorn
    e. Pisces

    These five signs are related in the planetary sense to the five great races of which our present race, the Aryan, is the fifth. These five races, under the influence of the five signs, produce the externalisations which are called the five continents—Europe, Africa, Asia, Australia, America. These five continents are to the planetary Life what five major endocrine glands are to the human being. They are related to five centres.

All these appearances, expressions of qualities and material evidences of life are the symbols or outer and visible signs of inner and spiritual realities or of Life, whatever you may mean by that term. For our purposes, we could define Life as the energy emanating from certain great Lives Who stand behind our solar system as its life and source, much as the Monad stands behind the appearance of a man upon the physical plane or of the soul upon its own level. Man, it might be stated, is the expression of seven principles and of the life expression or activity of five planes. In this 7 + 5 is to be found the clue to the mystery of the seven and the five zodiacal constellations.

[427] Within this sum total of active, qualified energies, we have (working out today) influences and impulses from three major constellations. These pour through certain other related constellations and planets into the three major planetary centres: Shamballa, the Hierarchy and Humanity. It is with these three centres I would seek to deal and to them and their inter-relations continually make reference. I would ask you to bear in mind that these energies are transmitted from one point to another, or pass through with transmuting effect from one centre to another, thus bearing their own vibratory quality but carrying also that of the centre of transmission. In the transit of energy from a major centre to a human being and when the energy is finally *grounded* in the disciple's centre, you will notice that it is then a fusion of six energies. These three groups of energies (each of them a fusion of six) make the dominating energies, controlling the human being, to number eighteen; this holds the clue to the mystery of the "mark of the beast" which is 666. This is the number of the active intelligent man and distinguishes his form nature from his spiritual nature which is 999. These three lines or streams of energy in man may be listed as follows:

	I. *Will. Purpose.*	11. *Love-Wisdom.*	III. *Active Intelligence.*
	Spirit.	Consciousness.	Form.
1.	The Great Bear	Sirius	The Pleiades.
	Cosmic.	Cosmic.	Cosmic.
2.	Leo	Pisces	Capricorn.
	Zodiacal.	Zodiacal.	Zodiacal.
3.	Saturn	Uranus	Mercury.
	Systemic.	Systemic.	Systemic.
4.	SHAMBALLA	HIERARCHY	HUMANITY.
	Earth.	Earth.	Earth.
	Planetary head centre. .	Planetary heart centre. .	Planetary ajna centre.
5.	Head centre	Heart centre	Ajna centre.
	Initiate	Disciple	Aspirant.
	Egoic purpose	Egoic love	Spiritual mind (abstract).
6.	Base of spine	Solar plexus	Throat centre.
	Initiate	Disciple	Aspirant.
	Personal Will	Personal desire	Personal creativity.

[428] A study of this tabulation will demonstrate that there will be found a structure therein of many triangles of force; some of these are cosmic, some zodiacal, others systemic, still others planetary and their reflections in the etheric body of the disciples of the world of all grades. Through the great triangle of Shamballa, the Hierarchy and Humanity, cosmic, zodiacal and systemic force is focussed and these three become, in their turn, a macrocosmic triangle of energies in relation to the individual human being upon the planet. You have, therefore, the following lines of transmission of force:

Shamballa	*Hierarchy*	*Humanity*
Head centre.	Heart centre.	Ajna Centre.
Base of the spine.	Solar plexus.	Throat.

One major centre is here omitted because it is primarily related to the physical body and its expression of life perpetuation. That is the sacral centre. Just as the physical body is regarded by true esotericists as *not* a principle so the sacral centre is regarded as "a necessary evocation between that which is high and that which is low, and between that which is sounded forth from the centre in the throat and that which replies to a deeply sounded note."

In this connection there is an interesting triangle of energy formed by: *[429]*

1. The egoic lotus.
2. The throat centre.
3. The sacral centre.

This triangle when functioning produces a subsidiary triangle of force which is formed by:

1. The throat centre.
2. The sacral centre.
3. The physical body—symbolised by the organs of reproduction.

Let me pause a moment here to point out that in this study of the Triangles it is not possible for us to do more than study certain of the major groups of triangles and a few of the most important triangles where humanity itself is concerned. It is of value for human beings to realise that there are other

evolutions and other forms of logoic expression of equal importance to their own. There is, in truth, a veritable multiplicity of triangles. For the triangle is the basic geometric form of all manifestation and it is to be seen (by those who have eyes to see) underlying the entire fabric of manifestation, whether it is the manifestation of a solar system, the manifestation of the zodiacal round, the cosmic triplicities or the tiny reflection of this divine triple whole which we call man. When the human being is manifest but is not yet truly manifested, the triangles which symbolise this manifestation are the two eyes and the third eye:

1. The right eye—the eye of buddhi, of wisdom and of vision.
2. The left eye—the eye of mind, of the commonsense and of sight. *[430]*
3. The eye of Shiva—the all-seeing eye, the eye which directs the will and purposes of Deity.

These three are, in reality,

1. The eye of the Father—carrying light from the Great Bear.
2. The eye of the Son—carrying light from Sirius.
3. The eye of the Mother—carrying light from the Pleiades.

and it is this latter "light energy" which is necessarily peculiarity active when the sign of Taurus is dominant in any planetary and individual horoscope.

In some unusual manner (from the human angle), all that concerns the development of mankind has been—down the ages—expressed by him in terms of illumination and knowledge, in terms of sight and of the entrance of light, thus leading to revelation and (incidentally) to the true theme of astrological interpretation. From this peculiar angle, therefore, we can approach the great Triangles with which we are today concerned and deal also with their significance in terms of Light. This significance and approach can be summed up in the following stanzas from the *Old Commentary* which—if studied carefully—will throw much light upon the theme of this particular subject:

I.

“The sevenfold light of the Father brought from chaos into the ordered day His purpose and His plan. The seven supreme Gods bent to this purpose and with united will ordained the Plan.

The Bear and the Lion met together and laid their plans *[431]* in conformity with the plan and with the purpose of their controlling Lord. They called on Father Time (Saturn. A.A.B.) for aid and strength and he responded to their triple call. To this call likewise the Eternal Youth responded (Sanat Kumara, Lord of Shamballa); He set Himself anew to learn the plan, aided by Father Time yet unaffected by the Lord of Time for He Himself was timeless, though not the Lives which He enfolded in His thought and Plan....

Then the triple light which came from the Bear in His high place, from Leo in his lesser place and from Saturn in his little place poured into the planetary place of power. Shamballa was informed. The Lord of Life and of the World took action....

The little one within the greater Whole (the individual human disciple. A.A.B.) likewise responded to the triple light but not until the cycles passed and passed again. Late in the day of time, Shamballa sent a call, relayed from voice to voice and rolling forward on the O.M. The disciple, hearing that sound, lifted his head; an impulse from the base mounted in time and space. Leo within the heart and head shouted aloud and stood whilst Saturn did his work ... and thus the twain were one.

II.

The central light of Sirius shone through the eye of the Son; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into the depths. At this attractive call, the goddess rose unto the surface (the fish-goddess, the symbol of Pisces. A.A.B.) and welcomed the light within the depths and grasped it as her own. She saw the Sun, having seen her Son, and from *[432]* that day the Sun has never left her. There is no darkness. There is always light.

And then the heavens within the ring-pass-not responded to the light from Sirius which, passing through the sea of Pisces, lifted the fishes into

the heavenly sphere (Uranus) and thus a lesser triple light appeared, the radiant sun of suns, the watery light of Pisces, the heavenly light of Uranus. This light descended on the waiting sphere and lit the galaxy of little lights upon the Earth. A Hierarchy of Light emerged from its own place; the planet was alight.

III.

The little one upon that little world responded slowly to that light until today the little world of men begins to throb in rhythmic unison. Changes are wrought. The cosmic heart, the heart systemic and the little heart of man begin to beat as one and as this beat pulsates with greater strength it blends a lower note (that of the solar plexus. A.A.B.) within itself, removes its harshness and its note of fear and thus it ends illusion. And then again the two are one.

IV.

The seven Mothers blend their light and make it six (refers to the lost Pleiad, A.A.B.) and yet the seven still are there. Their light is different from the other lights. This light evokes response from that which shouts aloud: 'I am the densest point of all the concrete world (Capricorn. A.A.B.). I am a tomb; I also am the womb. I am the rock which sinks itself into the deep of matter. I am the mountain-top on which the Son is born on which the *[433]* Sun is seen and that which catches the first rays of light.' To me a Messenger comes forth (Mercury. A.A.B.) and says 'the Dayspring from on high is on the way, sent by the Father to the Mother.' Upon his way unto this nether star we call the Earth he stopped at a bright sun where shines the light of love (Sirius. A.A.B.) and there received the accolade of love. So thus he brings bright gifts to man. For he is man himself and from these three (The Pleiades, Capricorn, Mercury. A.A.B.) Man takes a nature which is his today. Son of the Mother, born from the tomb and showing after birth the light which he has taken from them all.

Then to the lower three he turns and to these souls in prison he in time becomes a Messenger. Thus does the Lord of Mercury repeat himself. The

Son descends again into the place of earth and iron. Again he knows His mother.

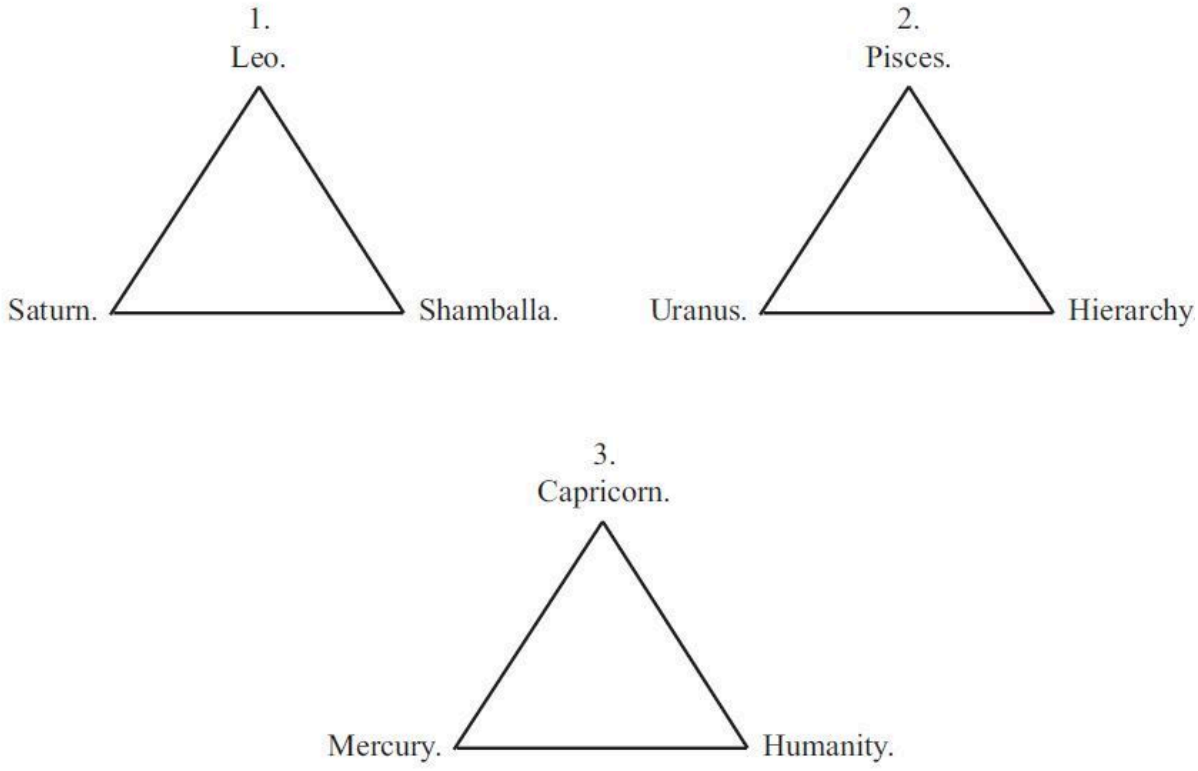
And thus the little one upon the littlest sphere becomes the greatest God. From the directing centre of his life on Earth he toils and works and carries out the Plan. (The ajna centre is the directing centre. A.A.B.) He too awakens to the need and from the chosen place (the throat centre. A.A.B.) he utters forth the Sound which in time becomes the Word. And then the three are twain and these are One."

Again and repeatedly, students must remind themselves that we are considering the impact of energy upon energy units (all qualified and producing appearance) and with the response of those energy units to the streams of force which reach them from "the furthest centre." It is in the development of response to distant points of contact and *[434]* emanating sources of energy that the needed sensitivity is produced. Sensitivity, generally speaking, is of a threefold nature:

1. Sensitivity to that which is found within oneself. This, when the consciousness is adequately self-sufficient, opens a door for the entrance of energies coming from the "middle centre." I speak in symbols and for those whose knowledge of cosmic location and of points in time and space will enable them to comprehend; to the uninitiate, I simply say, "Respond to soul impact."
2. Sensitivity to that which emanates from the "centres left behind" or to those streams of vital energy which lie active and focussed below the threshold of the waking consciousness. They stir the threads of memory; they draw backward the glances (and there lies magic in the energy of the eye) of the onward moving Point, the Pilgrim on his way; they condition through ancient habit the responsiveness of the units in the form.
3. A developed sensitivity which emerges from the "furthest centre" at first unconsciously employed and later consciously directed and attuned—a fully magnetic and attractive sensitivity. Forget not that true interplay

imposes the condition of reciprocity and that the two points or termini of a line eventually vibrate in unison.

A consideration of a hint given earlier as to the symbolism and significance of the three eyes available for man's use will be found illuminating and their relation to the heart and throat will prove evocative of knowledge. They relate to the three centres above referred to and in their wider connotation relate to the three planetary centres: Humanity, Hierarchy and Shamballa; further back still lies a relation to the cosmic centres of the Great Bear, Sirius and *[435]* the Pleiades. In between these planetary centres to which I have referred and their distant cosmic archetypes lie three systemic centres which at this time and under cyclic law are Saturn, Uranus and Mercury. In between these again are to be found a zodiacal triangle of Leo, Pisces and Capricorn. For purposes of our immediate consideration the following three triangles are, therefore, to be found:



When the significance of this is grasped, the following interesting points will appear. I give them to you for what they are worth to you and that worth is

dependent upon the goal ahead of you, and where you stand today in time and space.

Triangle Three depicts the interplay of three streams of force which, in this particular world cycle condition and basically influence ordinary humanity. Forget not that humanity itself constitutes a great centre in the life of the planetary Logos:

a. Capricorn connotes density, firm foundations, concretisation, the mountain of karma that holds down the *[436]* struggling soul or the mountain of initiation which must eventually be climbed and surmounted. It signifies, therefore, the great force of liberation which both drives into experience and brings experience to an end, from the angle of humanity. This is the major stream of force in this particular triangle at this time.

b. Mercury brings in that quick and intuitive mind which interprets experience, fosters the growth of the intuition and relates the inner spiritual man to the outer human being in such a way that their future unity of purpose, plan and effort is assured. Mercury brings about those changes in mental perception which eventually enable humanity to act as the mediating interpreter between the higher worlds and the three lower kingdoms in nature; thus Mercury institutes the threefold activity of this centre in the body of the Heavenly Man which we struggle to perceive and comprehend, and which we regard as forming the three phases of the mind:

1. The abstract mind—pure manas.
2. The Son of Mind—soul, manasaputra.
3. The concrete mind—mental body.

and their correspondences in substance-energy:

1. The right eye.
2. The left eye.
3. The third eye.

In this particular world cycle it is Capricorn which is producing the moment of crisis—a crisis of initiation plus a crisis of destruction (related primarily to the mineral kingdom) paralleled by a crisis of mental perception, *[437]* precipitated by Mercury. It is this mental perception plus world participation in the "crumbling of the mountain load of karma" which heralds the vision of the new day from the top of the mountain.

Here in pictorial language I have endeavoured to indicate the three streams of energy which meet in the centre called Humanity, involving therefore:

1. The active intelligence of man, latent in the human centre.
2. The initiatory activity of Capricorn.
3. The illumining radiance of Mercury.

This combination of energies produces a triplicity of activity of supreme importance today.

Triangle Two has been called the "triangle of the advanced man"; it is associated with the kingdom of souls, with the fifth kingdom in nature as it is related to the fourth. It is this triplicity of forces which, playing on Triangle Three, attracts out of it those units of energy which (as a result of the activity of Capricorn, Mercury and Humanity itself) are ready to come under hierarchical influence and to be swayed consequently by different streams of force to those hitherto evoking response:

a. Pisces is particularly potent at present in the life of Humanity owing to its being the sign which is now passing out of influence as we progress upon the great wheel of the zodiac. It is this sign with its combination of energies which has produced such a potent vibratory activity in Humanity that it can successfully and eventually enact the role of World Saviour. Of this salvation, Pisces is the sign. Pisces is also the sign of *[438]* death, as you know, and in its death aspect we see the Piscean correspondence to the first aspect, the destroyer aspect of the Logos. This death aspect is naturally active at the close of the Piscean age and is consequently bringing about the present death of form in all the three worlds.

b. Uranus is the planet of occultism for it veils "that which is essential; it hides that which must be discovered and, at the right moment, it transmits knowledge of the hidden mystery." Today, for the mass of men, occultism is non-existent; for the aspirant and the disciple occultism is rapidly becoming a source and system of revelation as they penetrate into the wisdom of the Hierarchy.

The triangle of Pisces-Uranus-Hierarchy is becoming magnetically attractive to the triangle of Humanity. Uranus and Mercury in combination are dualities which the disciple learns to resolve and in the process of this resolution he shifts his focus out of the human kingdom into the fifth kingdom, the Hierarchy of souls. Pisces and Capricorn in unison bring about those changes which "lift the disciple out of the waters, wherein he is rapidly drowning, on to the mountain top from whence he can watch the recession of the waters. Thus does he know himself initiate."

The present world crisis should and will see a close merging of the two triangles in a most potent manner and this partial synchronisation (for close though it may be it will not yet be a process of general identification) will produce the sixfold energy needed to bring in the new sixth race and the new world period wherein fellowship and brotherhood will be manifest in all human relations. *[439]*

Triangle One is produced by the inter-relation of energies from Leo, Saturn and Shamballa. Its potency is naturally felt more directly in the triangle of the Hierarchy than in that of Humanity. These three energies are sometimes called (in an effort to make understanding more easy and to simplify comprehension) the "triple energy of WILL":

1. The will of self-determination—Leo.
2. The will of sacrifice—Pisces.
3. The will to choose—Capricorn.

because the Shamballa force lies behind the other two triangles and is the recipient of energy from the three above constellations, blending them into the united expression of will, and thus proves to be the custodian of divine

purpose. The triangles of which the Hierarchy and Humanity are the expression are becoming responsive to Shamballa—the hierarchical centre greatly so and the human centre gradually so. This first or fundamental triangle is occult in the truest sense of the word to even the trained occultist and to the majority of the members of the Hierarchy. Therefore only a few points can be mentioned in connection with it as there is little to be found in even the advanced disciple with which to reach real understanding. The information must perforce remain academic and theoretical.

a. Leo, which is the will of the self-conscious Entity to manifest, holds the clue or key to the entire problem of self-conscious being, whether it is the will-to-be of a planetary Logos, of a group or of a man. The self-consciousness of man is inherent in the planet itself, which is the life expression of a fully self-conscious Being. The use of the will through the Shamballa centre *[440]* involves the conscious use of that energy by the planetary Logos; this is evoking response today from the world of men in terms of will, both higher and lower. The wilful (self-willed) man of the world is apt to be more responsive to this Shamballa force than is the disciple or the aspirant because they are more attuned to the gentler vibration of the Hierarchy. I have earlier told you that this Leo force from Shamballa is finding direct entry into the human centre instead of indirectly via the Hierarchy as has hitherto been the case. The implications of this are obvious.

b. Saturn. This energy is primarily concerned with presenting opportunity to the Hierarchy and its affiliated disciples. The phrase that "Saturn is the planet of discipleship" is basically true because ordinary average man, except in group formation, does not come so potently under its influence. For the Hierarchy—as a group—is facing a great crisis of approach to Shamballa, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy. Thus there are two inter-related crises affecting both Humanity and the Hierarchy, and these should produce—if correctly effected—that which is called alignment or integration, resulting in a far freer inflow of divine energy. Both these "approaches" (which are in the nature of magnetic attractive

"pulls") are conditioned by Saturn; in the case of Humanity this pull comes via the Hierarchy and—apart from that Hierarchy—mankind cannot today surmount or properly handle the crisis. This should be remembered and should speed the work of the disciples and aspirants of the world as they struggle for human liberation and to *[441]* bring about divine intervention. The intervention desired should come *via the Hierarchy,* if it is not to be too destructive in its effect. The last major intervention in Atlantean days came via Shamballa and resulted in the partial destruction of entire continents and lands.

These three triangles of energy can, therefore, be seen as basic and determining in all planetary affairs and event-producing. I have consequently chosen to consider them in our efforts to comprehend this basic astrological science.

2. Triangles of Force—Planets.

At the same time, it will be obvious to you that, in relation to these simple triangles, certain interlocking triangles also emerge, as for instance the zodiacal triangle of *Leo-Pisces-Capricorn* and the allied planetary triangle of *Saturn-Uranus-Mercury* . These two triangles pour their six streams of force into our three planetary centres at this time, vitalising and stimulating the planetary triangle of *Shamballa-Hierarchy-Humanity* . Behind these three stands a cosmic triangle, emanating three streams of energy which pour into and through the three lesser triangles, thus potently affecting every kingdom in nature. This cosmic triangle is that of the *Great Bear—Sirius—the Pleiades* . This paragraph simply summarises the preceding pages and indicates the relation between four triangles of energy.

There are one or two subsidiary points which are of interest to the esoteric astrologer and these we might briefly list in connection with these *effective* triangles, using the word "effective" to imply conditioning and potent in results. In this present world cycle all results are of unusual significance and also unusually emphasised in human consciousness. *[442]*

1. Saturn, through which energy flows from Leo, via Shamballa, to Humanity, governs two decanates in Capricorn. Hence its extreme

potency today in the triangle of Humanity. Saturn breaks up existing conditions by the force of its energy impact, thus enabling the influence of Mercury to be more fully expressed. The vision can then be intuitively perceived when obstructions have been removed.

2. Leo is one of the birth signs of the zodiac; it connotes the birth of self-consciousness, as you know. Capricorn is also a birth sign, because it is also an aspect or one of the arms of the Cardinal Cross—the Cross of that which initiates or brings into being. This has a peculiar relation to Humanity. It is the birth of the two types of consciousness—self-consciousness and Christ consciousness—which are brought to the attention of humanity by the fact of this Leo force, pouring through Saturn to Humanity and thus bringing Shamballa and Humanity into a closer relation, via Capricorn, active through Mercury.

At this point I would like to pause for a moment and interpolate a word in answer to a perfectly normal question which is liable to arise in the minds of thinking students and aspirants today. Of what use is all this abstruse and abstract information to a world in agony and a world distressed? The major usefulness of this imparted information which will condition the astrology of the future lies far ahead in the period after the war when again the field of world service opens and men have time for thought and due reflection. World service is going on now perhaps in greater volume than ever before but it is restricted to the field of releasing from slavery and alleviation of pain *[443]* and suffering, and, therefore, to the more strictly physical forms of help. The service to which I here refer is that educational process which will produce the coming civilisation and its attendant culture. This will be based on all the cultural processes of the past and of the present, but will discard all that has produced the disasters of today, as far as may be possible. That means a gradual future usefulness for the knowledge of the underlying potencies, for they can indicate the lines of least resistance to the emerging good and the developing crises which inevitably lie ahead in the period of reconstruction. But one potent good can emerge even at this time from a study of these matters, provided the student of esotericism rests not content with study (using it as an escape from the disastrous present) but parallels his

understanding of the causes and conditions by a strenuous effort to be of aid in a practical and a definitely physical sense.

This is the dominant emerging fact to which all that I have said bears testimony: world conditions today—precipitated as they are by human greed and ignorance—are nevertheless basically conditioned by the will-to-good which is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being. The Law of the Universe (and what is law but the working out of the purposes of these all-embracing Lives, of Their impulses and Their plans?) is to all eternity the good of the whole and naught can arrest this happening; for who can arrest the impact of these energies which play upon and through our planet. When I say this, I would at the same time point out that the attitude of many students, inevitably participants in world events, that "such is the Law and such is the Karma of people and nations and such is the pre-determined destiny" *[444]* is far from right. They believe—sometimes sincerely—that all that should be done is simply to wait for results to appear and for karma and destiny to fulfil itself. Then and not till then, all will be well. But they forget that karma fulfils itself in relation to the form nature upon which it expends its energy and that where there is a static condition and a quiescent attitude, the process moves but slowly; the life then within the form fails to experience the needed, forceful awakening; inevitably then there lies ahead a repetition of the process until the time comes when activity and response is evoked. This then *leads to resistance to the apparent karmic necessity and this brings about liberation* . Only through resistance to evil (and in this world period and in this kali-yuga, as the Eastern teachers call it, it is an essential basic attitude) can karma be brought to an end. The law of matter still governs in the three worlds of human experience and "fire by friction" must burn up that which veils the steadily increasing brilliance of solar fire. It is the recognition of "solar fire"—as it shows itself in a transcendental idealism and radiance—by the unintelligent idealist, and his simultaneous refusal to cooperate in this period of karmic necessity, that is prolonging the difficult and cruel situation and leading him individually to sink deep into glamour. The simplification of the world's problem in terms of matter comes through a recognition of the

essential dualism underlying events. I commend this thought to all students, suggesting that they base optimism on the long range vision, endorsed by the Heavens and corroborated by the activity of the stars, and thus feel sure of the ending of this immediate tragic situation.

It is interesting to note that the seventh Ray of Ceremonial Law and Order works through Uranus which is today the transmitter of Sirian force via Pisces to the Hierarchy. *[445]* From that "middle centre" it passes to that sensitive band of disciples, aspirants and workers to whose hearts and hands is committed the heavy task, incident to the re-organisation and the rebuilding of the shattered world structure. The seventh ray has sometimes been called a peculiar name by Knowers. It is regarded as the "Ray of Ritualistic Decency." It aids and inaugurates the appearing of a new world order, based on a spiritual drive and on aspiration, mental freedom, loving understanding and a physical plane rhythm which provides opportunity for full creative expression. To bring this about, energy from Shamballa (embodying the will-to-good) is fused and blended with the organising energy of the seventh ray and then carried to humanity along the stream of love which emanates from the Hierarchy itself. Pisces governs this effort of the Hierarchy because the highest aspect of Pisces which humanity can at this time in any way comprehend is that of Mediatorship. This is the energy of mediation, of right relationship. Today as never before the Hierarchy stands as a "mediating transmitter" between:

1. Humanity and the will of God. The revelation of the true significance and purpose of that will as it stands behind all world events is needed now as never before. This can come through a closer relation between the Hierarchy and Humanity.
2. Humanity and its karma, for it is equally essential that the laws for the transmutation of karma into active present good are clearly grasped.
3. Humanity and cosmic evil, focussed for many millenia of years in what has been called the Black Lodge. Speculation anent this Lodge and its activities is both fruitless and dangerous.

[446] The latter fact is responsible for the widespread attack made upon Masonry during this century. Masonry—inadequate and corrupt as it has been and guilty of over-emphasising certain forms of symbols—is nevertheless a germ or seed of future hierarchical effort when that effort is—at some later date—externalised on Earth. Masonry is governed by the seventh ray, and when certain important changes have been made and the spirit of Masonry is grasped instead of the letter, then we shall see a new form of hierarchical endeavour appear to aid in the restoration of the ancient and sacred Mysteries among men.

The energy of Uranus, pouring upon and into humanity, produces the urge to better conditions to provide better forms for the occult and esoteric life and to blend more adequately the inner and the outer man. This is one of the reasons why the Moon is spoken of so often as veiling Uranus. The Moon is frequently used as a blind when Uranus is meant. Today the Moon is a dead world and the reason is that the Uranian urge became so strong in that far distant time when there were living forms upon the Moon that it led to the complete and final evacuation of the Moon and the transfer of its life to our planet. Such a transfer is not necessary today as the consciousness of humanity is such that the needed changes can be brought about without such a drastic procedure. It is, however, this Uranian influence which lies behind the present shift of populations throughout Europe and Great Britain and which is responsible for the steady movement of peoples from East to West, from Asia to Europe in the earlier history of that continent and from Europe to the Western hemisphere in more modern times.

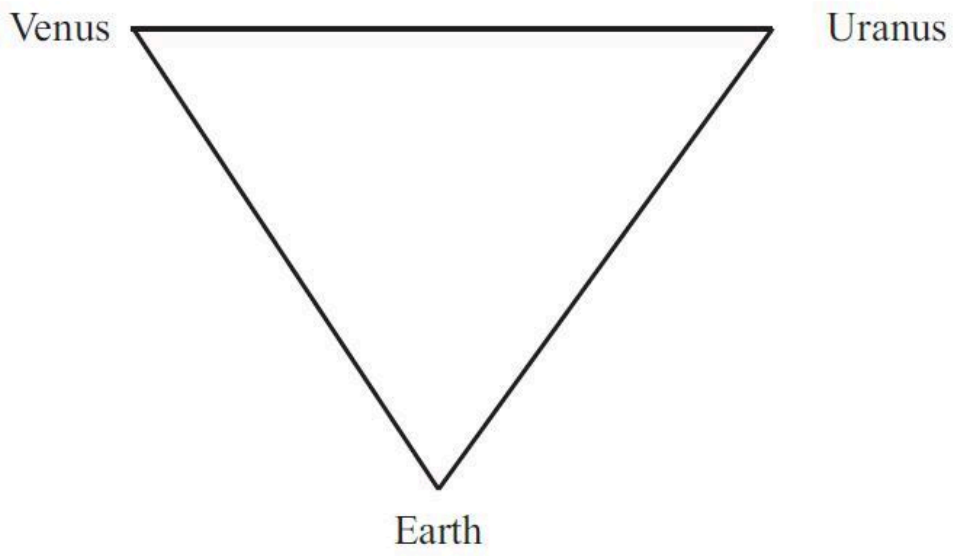
In the study of the interlocking of these triangles, it *[447]* it will become apparent to the student that the combination of the influences of Sirius, Leo and Uranus has been much needed at this time to foster and bring about those conditions which will enable mankind, under the steady influence of the Hierarchy, to take the first initiation and "give birth to the Christ," thus revealing and bringing to the light of day the inner, hidden, spiritual Man. It is in Leo that man undergoes the preparatory stages of this first initiation. He finds himself and becomes self-conscious; then he arrives at the stage of intelligent discipleship; he formulates a conscious inner programme or

purpose under the steady pressure of the life of the indwelling Christ; he begins to exhaust and deny the demands and desires of the lower nature. This cycle of experience is followed by a painful life of conscious re-orientation—a cycle wherein he achieves balance and begins to "stand in spiritual Being" as a result of constant trial and testing. Finally he stands ready for *the ordeal and the accolade of fire, preceding the first initiation* . At that final stage, Humanity today stands. When (as is now the case) the influence of Uranus is added to the other influences and the seventh ray is at the same time entering into a major cycle of activity on the Earth, there is then present the energy needed to precipitate the crisis of initiation and produce a great rhythmic awakening. Astrologers would find it of interest to note similar combinations in the individual horoscope.

It must not be forgotten that Leo marks the height of achievement for the *human* soul, and this is today stimulated by the Shamballa force now flowing into the centre of humanity. This inflow will continue its critical work until in the Aquarian Age, so rapidly coming into expression, the one-pointed attitude of the Leo person (or shall I call it *[448]* the self-centredness?) becomes the expanded consciousness and the decentralised attitude of the Aquarian man. You can, therefore, see how full of promise is the future.

In the Aquarian Age, the power of the planet Venus becomes a dominant factor in the last decanate. This I have already told you when we were studying that sign. Upon the reversed wheel in the case of the spiritually oriented man and the disciple, it is the first decanate under whose influence he comes which is governed by Venus; this should be remembered. Venus was the planet which we are told was responsible for the appearance of the individualised consciousness in man—this in combination with other influences and forces. In the Aquarian Age, Venus will again have an analogous influence only with this difference that the emergence into manifestation of an increased individualism and self-conscious realisation will be subordinate to the appearance of the first stages of an expanded consciousness throughout all mankind—the consciousness of group responsibility. It will be perhaps better expressed as a form of group individualism.

Therefore: behind all these events, the dim outline of a lesser triangle of energy can be seen; this is a blend of the energy of three planets:



These produce a combination of the energies of

Ray 3.—Active intelligence.

Ray 7.—Ceremonial order or magic.

Ray 5.—Concrete mind.

[449] It can be noted how this combination of energies when playing upon Germany's soul Ray of Harmony through Conflict and her first ray personality, on the Ray of Power and the Destroyer (responsive to Shamballa) is responsible for much of the present conflict, for the reason that the reaction of that country (under the influence of its present rulers) has been in terms of the material aspect and not of the spiritual.

Students would find it useful to re-read some of the foregoing instruction anent the signs Leo-Pisces-Capricorn, so as to familiarise themselves with the nature, quality and influences which this great triangle (see page 435) expresses and through which humanity is being led at this time forward along the path of return. In this connection it is well also to remember that the series of triangles with which we have been dealing refer to and produce changes in the human consciousness. Another series of triangles was also given (on page 416) involving the Great Bear, Sirius and the Pleiades. These triangles

concern the spiritual aspect of the planetary life and of humanity, as well as of the other kingdoms in nature. Humanity is of peculiar importance in relation to these triangles because it is the destiny of humanity to transmit life to the subhuman kingdoms. With these triangles of supernal forces I shall not deal because conscious response to their influence will not be possible till the time cycle of the third initiation arrives. I simply mention this influence so that you will realise that there is no real contradiction or discrepancy. Still another enumeration of the triangles of energy emanating from the three major constellations are given earlier by me (on page 435) and this again is correct and not a contradiction. In this group of three sets of triangles—making nine all told—with their interlocking analogies and lesser triangular relationships and with also their points of fusion, you have *[450]* held in a "mystery of potencies" the entire story—past, present and future—of human evolution. It accounts for the changing emphases of that story, its shifting kaleidoscopic pattern, its recurrent points of fusion and its steady progress, through changing process, towards an ultimate revelation.

Very briefly I would like to touch upon the fact that, as might be expected, the influences of Leo-Pisces-Capricorn which dominate the present world situation, via Shamballa, the Hierarchy and Humanity, are potent in their oft unrealised effect upon the individual people. They bring about changes in his life focus and in his centres just as they have wrought corresponding changes in the three planetary centres. In view of this certain basic ideas can here be emphasised:

1. The influence of Capricorn, via Mercury, will have a dominant effect in the human kingdom—itself a planetary centre.
2. The individual disciple will, therefore, respond to this Capricornian influence most easily. It will constitute a line of least resistance, offering opportunity, as well as the chance of possible disaster if wrongly handled. Right response will lead the disciple nearer to the door of initiation; wrong response will take him back into the depths of crystallisation and of concretion.
3. Disciples who respond to the influences above mentioned will necessarily be largely conditioned by their rays, egoic and personal.

First ray disciples will, for instance, respond to the Shamballa influence, transmitted from Leo and Saturn, more easily than will second ray disciples. These will in their turn react more rapidly and consistently to the Hierarchy, transmitting energies from Pisces and Uranus. *[451]*

4. The above facts will demonstrate the nature and quality of the response of disciples on Rays 1. 3. 5. 7. and Rays 2. 4. 6. and this must always be borne in mind as being true of disciples, of all men and also of nations.
5. According to the response so will be the evocation of the activity of the centres, or a centre. But—and this is a point of major importance—all disciples must at this time seek to find their dominant reaction in a planned response to the influence of the Hierarchy and the energies transmitted by it. As a general rule, the impact of Shamballa force (particularly in the case of a disciple on Rays 1. 3. 5. 7.) will be of a personality nature. It is the stimulation of the heart centre with a consequent control of the solar plexus centre which should be the planned result. The heart must dominate the solar plexus by the withdrawing of its energies to the heart.
6. The time has not yet come when it is safe for the aspirant or the disciple to relate the head centre and the base of the spine in response to a definite and conscious appropriation of Shamballa force. Whatever may take place automatically, normally and naturally and through the development of the disciple can and should be permitted to take place, provided there is no conscious intent and that there is also a close and careful scrutiny and control of the personality life.
7. The awakening of the ajna centre with the consequent and subsequent conscious control of the throat centre must inevitably take place provided the disciple fulfils two conditions. He can then become consciously, safely and correctly creative. These two conditions are:
    a. A conscious orientation towards the soul and towards the Hierarchy. *[452]*
    b. A deep love for humanity, present and based on mental perception and intuitive understanding and not on emotional reaction.

8. Where the above conditions are fulfilled, then the impact of the inflowing energies will produce the required stimulation and awakening.

This is all that I have to say about the response of the centres in the human being to the activity of the planetary centres under systemic and zodiacal stimulation. I am not here writing a treatise on the individual training of the disciple but am attempting to demonstrate the fact of cosmic, zodiacal, systemic, planetary and human interplay which in its turn constitutes a great and living Whole—the life expression of a Being of Whom we only know that love and the will-to-good, expressed through the Universal Mind, are the outstanding characteristics and that these are steadily emerging into increasing radiance.

3. The Triangles and the Centres.

It is necessary to remember that all influences which impinge upon the individual or upon humanity as a whole pass through or are transmitted by one or other of the planetary centres. I have said little about these centres save to refer to the major three centres which we call Shamballa, Hierarchy and Humanity. We recognise them as:

I.	Shamballa. .	Power. Purpose . .	Planetary head centre . .	Directing Will
II.	Hierarchy. .	Love. Wisdom . . .	Planetary heart centre . .	Directed Love
III.	Humanity. .	Intelligence	Planetary ajna centre . . .	Directed Mind

Four other centres remain to be considered: the planetary throat centre, solar plexus, sacral centre and the centre at the base of the spine.

[453] In the planetary logoic life—as is the case also with individual man, the microcosm of the Macrocosm—certain centres are more awakened than others and vibrate in unison with systemic impulse more fully than others. In the case of the planetary Logos of our little sphere, the head centre, the ajna centre, the heart and solar plexus centres and the throat centre are the five focal points of energy which are the most alive and vibrant. The sacral centre is slowly dropping below the threshold of the *logoic* consciousness whilst the centre at the base of the spine is practically entirely quiescent, except in

connection with its pranic effects upon the form life, engendering the will to live, the urge to survival and the vitalisation of forms. These facts will give you an idea of our planetary status in the great family of the central sun and indicate why our planet is not a sacred planet. No planet is a sacred planet unless the centre at the base of the spine (speaking symbolically) is aroused and the great fusion of energies resulting therefrom has been effected. I refer to this particular world cycle and period and to the state of affairs in this the fifth or Aryan root-race. Students of my books and of *The Secret Doctrine* must remember that any contradictions which may appear are only contradictions in Time and that when this time factor is properly understood and the student knows to what specific cycle the information should be applied, these apparent inexactitudes will disappear.

What is true of humanity, for instance, during the third root-race, may not be true in the fifth root-race. Therefore, all that can be done is to study and relate, to reflect and to apply the Law of Analogy, knowing that when the expanded and more inclusive consciousness of the trained initiate takes the place of the present human awareness, *[454]* then these debated points will be clarified; they will assume a true consistency and the contradictions will disappear.

The planetary centre which corresponds to the one at the base of the spine in the human being will not be awakened until the seventh root-race and that only when right relationship is established between the planetary sacral centre (which is related to the third kingdom in nature, the animal kingdom) and the planetary throat centre, functioning properly and in unison.

In the first volume of this treatise, certain hints were given anent the planetary centres and the rays of energy pouring through them. To these I would like here to refer because they are related to the Science of the Triangles. You should note that the three lower kingdoms in nature constitute in themselves a triangle of force and are essentially a reflection of a particular planetary triangle. It might be of service if I here briefly tabulated again for you certain of these major inferences—for they are little more than inferences at this time. One point is of real interest here. I have stated that Humanity is the correspondence in the planetary Life to the ajna centre in individual man.

Earlier I told you that the fifth Ray of Concrete Knowledge is related to the ajna centre and, therefore, in this present world cycle, you have:

Humanity. .planetary ajna centre. .5th Ray of Knowledge. .5th root-race.

Therefore five centres in man are rapidly awakening. These relationships prove each other but only when seen in relation to the greater cycle. Humanity was at one time the correspondence to the planetary solar plexus and some day will shift the focus of its receptivity to the planetary heart centre; when this takes place, the Hierarchy will *[455]* shift its focus of receptivity into the sphere of influence of Shamballa. Of this shift, the presence of the twelve-petalled lotus in the highest head centre (the relating point between the heart centre and the soul on its own plane) is the guarantee. The following relations must consequently be borne in mind:

I. Head centre . . Shamballa . . 1st ray . . 1st & 7th races . .Will; the goal.
   Energy of Life. Synthesis.
   Seven centres awakened and functioning.
   In first root-race alive and faintly vibrating.
   In seventh root-race fully awakened.

II. Heart centre . .Hierarchy . . 2nd ray . . 6th root-race . . Love; the goal.
   Energy of Identification. Achievement of fusion.
   Six centres functioning.
   The focal point of the egoic consciousness of divinity.
   The fifth kingdom. The Kingdom of God.

III. Ajna centre . Humanity . 5th ray . 5th root-race . Intuition; the goal.
   The energy of Initiation. Development of inclusiveness.
   Five centres rapidly awakening.
   The focal point of personality.
   The human kingdom, the fourth kingdom in nature.

IV. Throat centre . . Animal . . 3rd ray . 3rd root-race . Intellect; the goal.
   The energy of Illumination. Creating in the light.

Four centres functioning.

Focal point of the instinctual consciousness.

The third kingdom in nature. *[456]*

V. Solar plexus . . Vegetable . . 6th ray . 4th root-race . Instinct; the goal.

The energy of Aspiration. Unfoldment of sensitivity.

Three centres functioning.

Focal point of psychic response.

The second kingdom in nature.

VI. Sacral centre .Deva evolution . .7th ray . 2nd root-race . Responsiveness; the goal.

The energy of Magnetism. Power to build.

Two centres functioning; heart and sacral centres.

Focal point of vibratory response to the "eye of God."

VII. Base of spine . Mineral . 4th ray .7th root-race . .Synthesis; the goal.

The energy of foundational Synthesis. Completion.

All centres functioning as one.

Focal point of evolution.

The first kingdom in nature.

This tabulation may serve to make a little clearer the present general plan or blueprint of the evolutionary development of consciousness. Other developments are proceeding simultaneously, such as the responsive unfoldment of the form aspect and the evolution of the deva, or angel, line which parallels the human and to which I referred in *A Treatise on Cosmic Fire* . A third great scheme of evolution is proceeding and that can only be referred to as the unfoldment of divine purpose on its own plane; of this humanity has, as yet, no faintest conception because its consciousness is still held within the limitations of its own kingdom in nature; the Hierarchy is attempting to become responsive to this form of energy.

[457] There is another point of interest to which I wish to refer and it is one which is little realised by the average occult student. I refer to the outlets of planetary energy through the means of which great and general effects are produced in the external, planetary life. In this fifth root-race, there are only five such outlets as far as effects on humanity are concerned; man's responsiveness to them, is demonstrated by the fact of their relative importance in conditioning world events and world affairs. Wherever one of these outlets for spiritual force is found, there will also be found a city of spiritual importance in the same location. These five points are:

1. London.—For the British Empire.
2. New York.—For the Western Hemisphere.
3. Geneva.—For all of Europe, including the U.S.S.R.
4. Tokyo.—For the far East.
5. Darjeeling.—For all of central Asia and India.

Later, two more points or outlets for energy will be added to these but the time is not yet. Through these five places and areas in their neighbourhood, the energy of five rays pours forth, conditioning the world of men, leading to effects of planetary significance and determining the trend of events. A study of history and of current affairs will produce some understanding of their importance in connection with four of them. The effect of the force flowing through the Darjeeling centre is not so immediately apparent but it is of major importance as a distributing agency for the Hierarchy and particularly for those Members of the Hierarchy who are dealing with and influencing current human affairs in this time of momentous crisis.

These five points of conditioning energy produce two triangles of force in their interrelation: *[458]*

1. London—New York—Darjeeling.
2. Tokyo—New York—Geneva.

Geneva and Darjeeling are two centres through which pure spiritual energy can be directed with more facility than through the other three and they, therefore, constitute the higher points of their respective triangles. They are

more subjective in their influence than are London, New York or Tokyo. Together, they form five centres of ‘impelling’ energy today.

It may interest you also to know the governing rays and astrological signs of these five places, so far as they can be given at this time and during this present cycle. Forget not that the personality rays change from period to period in connection with countries and cities just as they do with individuals:

	RAYS			
City	*Soul*		*Personality*	*Sign*
1. London	5th	. . . . .	7th	Gemini.
2. New York	2nd	. . . . .	3rd	Cancer.
3. Tokyo	6th	. . . . .	4th	Cancer.
4. Geneva	1st	. . . . .	2nd	Leo.
5. Darjeeling	2nd	. . . . .	5th	Scorpio.

If students will study this information in connection with that given elsewhere in connection with other nations and cities, the inter-relations now emerging in world affairs will be seen as the result of the play of these forces and energies and, therefore, unavoidable. The use of the energy may be along wrong lines, producing separation and trouble, or along right lines, leading to eventual harmony and understanding, but the energy is there and must make its effects in any case. As in the individual life, the results of the play of the life of the soul upon the form aspect, one or other of the rays will dominate and control. If the person or nation *[459]* is spiritually oriented, the result of the energy impact will be good and will lead toward the working out of the divine plan and thus be wholly constructive. Where personality force dominates, the effects will be destructive and hindering to the emergence of divine purpose. Nevertheless, even destructive force can and does finally work towards good, for the trend of the evolutionary force is unalterable. It can be slowed down or speeded up according to the purpose, aspiration and orientation of the entity (human or national); it can express soul purpose or personality selfishness, but the urge towards betterment will inevitably triumph.

In the study of this Science of Triangles, the student must bear in mind that there is always one point of the triangle which—in a particular crisis or “event

in consciousness"—is the emanating, dynamic, conditioning energy. During the cycle (great or small, major or minor) in which it thus controls, the other two points express receptivity and are regarded esoterically as embodying forces. Every triangle is, therefore, the expression of one fundamental energy and of two secondary forces. This is a basic statement of importance and the formulation of a law under which all the triplicities of energy function in time and space. You have consequently:

1. An emanating energy centre.

   Dynamic expression of cyclic purpose.

   Positive qualified out-going ray energy.

   Planetary, systemic, zodiacal and cosmic energy.

   The basis of hylozoistic (living) expression.

2. A receptive force centre.

   An evocative expression of the initial impelling energy. *[460]*

   A synthesis of two forces, the emanating and the receptive.

   A qualified, conditioning secondary energy.

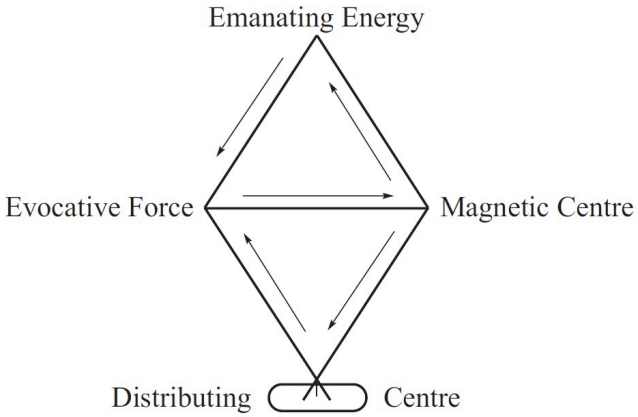
   Motivating, blended energy, neither positive nor negative.

3. A responsive point of negative energy.

   A major centre, completing the grounding of the emanating energy.

   Responsive mainly to the second point of the triangle.

   Source of a violent interplay between the two points of the base line.



This distributing centre can be a solar system, regarded as a cosmic centre, a planet, which is a systemic centre, one of the planetary centres, above referred to, a nation or an individual or one of the centres in the human etheric body.

A close study of these energy streams will demonstrate two major movements:

I. A downflow of energy from an emanating centre. This leads to

1. Its merging with the energy of a centre of reception and its consequent qualification. *[461]*
2. Its transmission to and its evocative effect upon a second point or focal point of reception.

   Note: This leaves one side of the triangle as yet uncompleted.
3. The three types of energy (or rather one energy and two forces) proceed then with the following activities:
   a. Evocative energising of a secondary triangle.
   b. Pouring down one side of this reflected triangle into the evoked expression on the physical plane.
   c. Producing manifestation, quality and activity.
   d. Forming a reservoir of descending and balancing energies.

Some light on this most abstruse subject can be gained if the student will attempt to realise that the above diagram and subsequent statement describes his own involutionary and evolutionary history. It depicts the interplay of his monadic life, soul energy and personality force, as these three focus on the physical plane, producing manifestation and appearance.

II. A return flow of this qualified energy to its emanating source or the highest point of the major triangle. This produces:

1. The completion of the two triangles—the Real and the unreal. The building of the antahkarana is an aspect of this completion. This concerns the final building of the later stages of the antahkarana by the initiate. *[462]*

2. The transmission of force from the reflected or secondary triangle in the three worlds of human endeavour (or in the five worlds in the case of the evolution of members of the Hierarchy) is into the same focal point on the base line of the higher triangle which received the original emanating energy.
3. There are consequently two points of major importance in the higher triangle:
   a. The emanating point of positive conditioning energy.
   b. The point which receives into itself both the higher energy and the lower forces. This point is called the soul aspect of the triangle and is always the registering agent of consciousness. It is, therefore, the producer of crises, because the point where several energies meet is the source of crisis in the outer life.
   c. These crises are crises of initiation and this is true of men as individuals, of nations and of humanity as a whole.
   d. The overshadowing triangle is the factor which produces by its flow into and out of the secondary triangle the "moments in time and the events in space which lead to those episodes in the life of the soul wherein force becomes energy and energy becomes life."

   Such a momentous event or crisis is now taking place in the life of humanity today.

More along this line I may not here dictate. The subject is too vast, abstruse and complicated. I have, however, *[463]* indicated enough to throw some light upon this intricate science. Summarising what I have said:

1. Emanating, evocative and magnetic energies are the three types of energy, flowing from the "superior triangle."
2. Receptive, distributing and critical force are the three types of energy distributed by the "inferior or reflected triangle."
3. Two points of energy are shared by both triangles along the base line. When the work is completed, the base line is formed by two blended streams of energy, which embody the energies of both triangles.

4. One point of energy (the magnetic point) produces involution and outgoing during the process of forming the lower triangle. In a later stage it—as a blend of energies—induces return of all the energies to the emanating source.

At the same time, students must bear in mind that—owing to the Great Illusion—it may appear to them that the triangles are incomplete during the evolutionary process. The fact, however, is that in the Eternal Now all three sides of the triangles eternally exist and persist. The problem is found only in the consciousness of the subject but not in the Reality.

5. It must be noted by the student that:

a. The masses of men express down-pouring energy from the *magnetic centre* . Their rightful trend is at present downward into physical manifestation and experience. *[464]*

b. Aspirants and probationers express responsiveness to the pull of the *evocative centre* . Their urge is towards the path of return.

c. Accepted disciples and initiates express the interplay along the base line between the evocative and magnetic points.

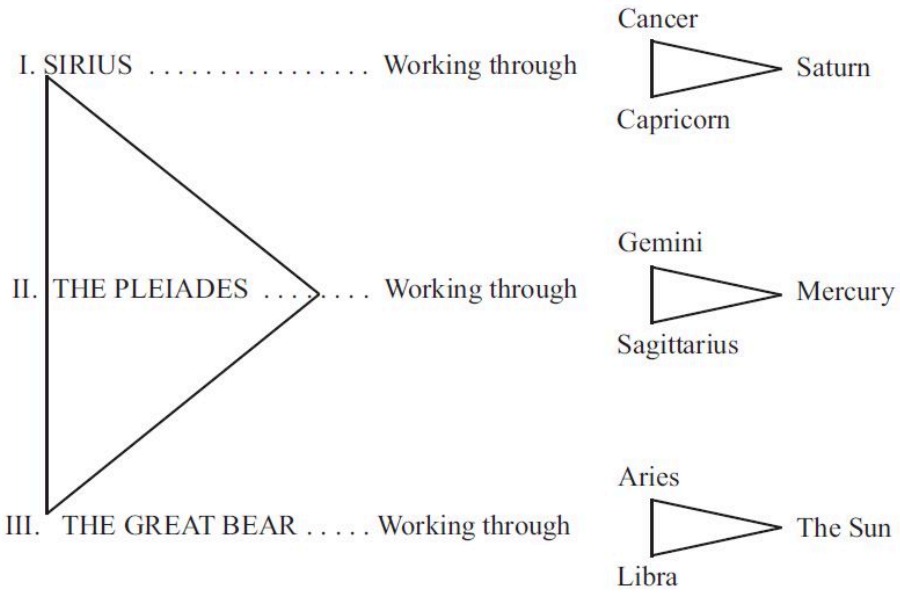
d. Higher initiates and Masters utilise and express the energy blended in the magnetic centre. They are returning or responding to the *emanating centre* .

Thus the sixfold triangle—objective and subjective—is completed.

It will be of course obvious to you that it will not be possible to deal with all the various triangles of energy which are effective on our Earth, and which, incidentally, affect humanity exhaustively. Their name is legion. But certain triangular relationships can be tentatively considered and their place in the planetary or in the individual horoscope can then be later worked out. In the new astrology which will be that of the soul, the paramount consideration of the twelve houses (which are now of such importance) will be less emphasised and the consideration of the three Crosses will emerge in their place. These three Crosses make together twelve arms and it is the energy flowing through the twelve arms and their place in the soul horoscope which will assume the major importance. This I will enlarge upon when we take up

the theme of the three Crosses. The twelve houses concern the personality. The four arms of the three Crosses concern the soul and it is these twelve and their appearance in the horoscope or their failure to appear which will govern the horoscope of the soul. All the four influences of the three *[465]* Crosses will be found present in the chart of a Master. Therefore an indication of which constellations are primarily related to the unfoldment of consciousness and to the evolution of spiritual understanding is of significant use here.

The major cosmic Triangle works primarily through six constellations at this time and—again at this time—the cosmic constellation and the two zodiacal energies focus through a particular planet, using it as a transmitting agency to the Earth. You have therefore:



These six influences aid greatly in the development of self-consciousness and later of the spiritual consciousness in the man who has succeeded in reaching the point of re-orientation upon the Great Wheel. I deal not here with the personality influences, inclinations and determinations as they appear in the chart of the ordinary man. I deal with the influences and with those determining energies which pour upon the man who is on the Path of Return to the centre of his life and, therefore, with the final three stages upon the Path of evolution.

[466] We might consequently state that the forces of:

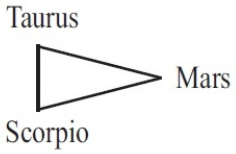
1. *Cancer—Capricorn—Saturn* (which are an expression of Sirian energy) enable the aspirant to tread the Path of Purification, of Probation. These energies focus and qualify the energy of the Great Lodge of the Most High in that distant Sun. They pour through the Hierarchy upon the mass of men and enable the unit in that mass to "isolate himself and turn his back upon the past and find his way on to that section of the Path wherein he learns to *feel* ."

2. *Gemini—Sagittarius—Mercury* (which are an expression of the Pleiades) enable the Probationary Disciple to pass on to the Path of Accepted Discipleship. He is then becoming increasingly intuitive and entirely one-pointed whilst the nature of the pairs of opposites is clearer to him. The relation of the Mother-aspect (as embodied in the Pleiades) and of the Christ-child, hidden within the form of the personality, is realised and the inner, spiritual man institutes the process of initial identification with the spiritual entity on its own plane; the little self begins to react consciously and with increasing frequency to the higher Self. The man "presses forward on that Path wherein he learns to *see* ."

3. *Aries—Libra—The Sun* (which are an expression of the Great Bear) bring about that focussing of energy in the life of the disciple which makes it possible for him to function consciously and with intention upon the Path of Initiation. He enters the realm of the formless worlds because Aries, the sign of beginnings makes this possible; through the potency of Libra, he has succeeded in achieving that point of balance which makes the final escape from the pairs of opposites possible. He now *[467]* knows, through transcended feeling and from identification with the seen Vision, the true meaning of *being* .

This threefold process can also be covered by the three words: Sensitivity, Illumination and Inspiration.

Another group of energies can be touched upon though any true elucidation is not possible. They concern the focussed energies of the seven solar systems of which ours is one. These energies (six in number) reach our solar system, via the constellations Taurus and Scorpio and the planet Mars.

IV. SIX SYSTEMS . . . . . Working through 

Their peculiar nature, objective in evolution and basic purpose is only revealed to initiates above the fifth initiation. They are concerned with the problem of desire (which is to humanity a problem but not in its higher octaves) and with its transmutation into spiritual will and divine purpose. They are the originators of conflict, are closely connected with the fourth Ray of Harmony through Conflict and are, therefore, in a peculiar relation to the fourth Creative Hierarchy, the human, and to our Earth in this fourth round.

In these eight constellations are to be found the influences which are mainly concerned with the evolution of the soul—in the solar system, in the planet Earth and in man. They are the "eight potencies of the Christ"; they govern the psychic unfoldment of the life in all forms. They are of the utmost significance to the aspirant.

[468] Four constellations have been omitted from this list:

Leo	Virgo	Aquarius	Pisces
Self-consciousness.	Christ consciousness . . .	Group consciousness	Universal consciousness

They are basically concerned with the expression of consciousness on the outer external planes of expression or with the fusion of soul and form in order to demonstrate fully a state of awareness. These facts will become apparent if the four esoteric planets connected with these four constellations are considered and related:

The Sun	*The Moon*	*Jupiter*	*Pluto*
The Soul	The Form	Beneficent Life	Death

It will also be apparent to the astrologer of the future along which lines the chart of the soul must be drawn; the major triangles and the three cosmic Crosses will control his deductions as to the unfoldment of consciousness. The triangles indicate possibility; the Crosses indicate process and points of crisis.

There is, as I have said, no way of handling this Science of Triangles at length or exhaustively, for it is the science of the universal geometrical blueprint underlying the phenomenal worlds and is also closely related to Karma. It concerns the first precipitation of the interaction and the effect of the duality of manifestation, of spirit-matter, as they constitute one substance. But, in its relation to esoteric astrology, it is possible to indicate certain fundamental interpretations of this relation which will enable the astrologer to work out eventually *the astrology of the soul* , to outline the horoscope of the ego and to draw up the new types of charts which will demonstrate soul purpose on its own plane and group relations also on the physical plane and *[469]* so be of aid to the intelligent, dedicated personality. Ponder on this.

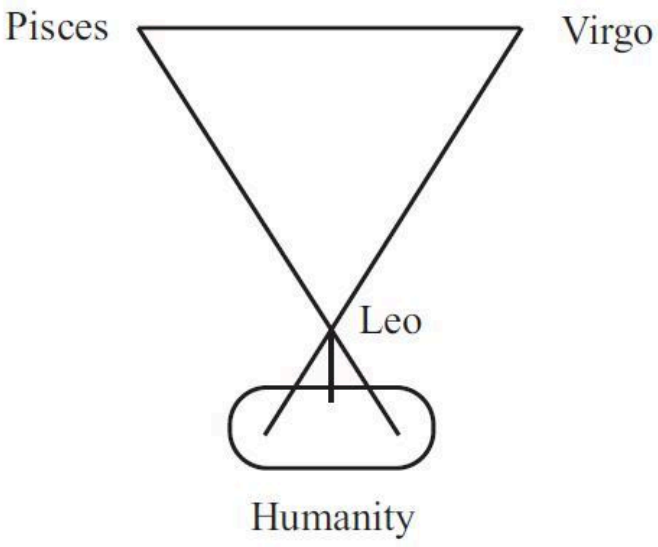
There is one triad of cosmic energy that is of supreme importance upon our planet and it is the united influence of its three constellations which will eventually bring about the initiation of the planetary Logos; this will warrant any future planetary expression of His life to be termed a "sacred planet." At present our Earth is not regarded as a sacred planet. Later, when these three energies have produced adequate effect and the needed planetary changes have been produced, the term "sacred" will be deemed correct and appropriate. This statement of course means little to any student at this time. When, however, he is able factually to realise two things, the case will be different. These are:

First, that the threefold energies which lie back of the activity of the centre at Shamballa concern the planetary Logos; humanity is slowly becoming sensitive to that influence, but only in mass formation and not individually. Only theoretically can a disciple take note of this fact.

Second, these influences are playing upon that aspect of human life which we call the Monad; they will, therefore, have a steadily increasing effect upon the Path of Initiation.

These three constellations are Leo—Virgo—Pisces. They are spoken of esoterically as "the Producers of that which knows, the Informers of that which is awakened and the Constructors of the modes of fusing Wisdom. They produce a unity; They shatter that which They have produced only again to produce it in greater beauty and in wider fullness." These words are clear.

This triangle is, at this *[470]* time, an inverted one with the Leo energies in the closest contact with our planetary life. The following triangle will show this more clearly.



These three are connected definitely and increasingly with the unfoldment of human consciousness in three main aspects.

There is the development of self-consciousness to be fostered and this is the major effect—as well you know—of the force of Leo. The influence of this constellation aids in the manifestation of individual will, individual love, and individual intelligence; it fosters the "ahamkara" or egoistic principle; it produces the emphasis upon the "I am" attitude which is so necessary a stage before the individual can merge himself as a conscious Self-respecting unit in the Whole. But behind this influence and pressing through into manifestation is the force of Virgo (the mother or custodian of the Christ-consciousness) which shatters eventually the synthesis and the lower unity already produced by the Leo energy; it stimulates the soul within the form as well as the soul within each atom in the form, because the genius and uniqueness of Virgo is that it produces the form as well as stimulates the life within that form and, therefore, nourishes and energises two lives simultaneously. It is a powerful dual energy, a potent expression of the anima mundi or the soul of the world. It was the recognition of *[471]* this which made the ancient astrologers merge Virgo-Leo into one sign. Then as the dualism of the human spirit (spirit-

matter) became a fact in the consciousness of man, the sign was divided into two signs and the war of the pairs of opposites became a "war with purpose" and is, incidentally, reaching its climax today. This fact will be obvious to all true esotericists.

Another stream of energy is also pushing through and producing effects upon those in the human family who not only respond to the Leo force and are consequently individuals in their own consciousness but are responding also to the steadily expanding Christ-consciousness; of this they are becoming increasingly aware in their own individual experience. This is the higher aspect of the energy of Pisces; it is awareness of the group, of the whole and of the universe. It is the energy of buddhi, the higher aspect of the lower psychic nature; it is the aspect of the mediator in contradistinction to the medium. It is intuitional control instead of the intellectual overlordship of Leo and the limitations of Virgo.

These three energies are today playing potently on humanity, producing:

1. The self-consciousness of man, as he emerges out of the mass.
2. The recognition of the Christ life and nature, as the aspirant for the first initiation emerges out of the group of world individuals.
3. The awareness, universal in nature, of the initiate, as he emerges out of the ranks of the world disciples.

All this is, therefore, brought about at this time by the steady inflow of the energies of Leo-Pisces-Virgo and these lie behind the very rapid unfoldment of the three types of *[472]* consciousness to be found in varying degrees in humanity today.

There are, as I pointed out earlier, seven great crises in connection with the human being upon the path of evolution; they cover the earlier, the later and the final stages of his growth. These it should be borne in mind are precipitated through the conditioning influences of seven great constellations. Let us consider them for a moment. They are:

Crisis	*Quality*	*Constellation*	*Cross*
1. Crisis of Incarnation	Individualisation . .	Cancer	Cardinal
2. Crisis of Orientation	Reversal	Aries	Cardinal
3. Crisis of Initiation	Expansion	Capricorn . . .	Cardinal
4. Crisis of Renunciation	Crucifixion	Gemini	Mutable
5. Crisis of the Battlefield	Conflict	Scorpio	Fixed
6. Crisis of the Birthplace	Initiation	Virgo	Mutable
7. Crisis of Burning ground . . .	Liberation	Leo	Fixed

You will note that two of the constellations which we have just been considering—Leo and Virgo—are to be found in this list. Five constellations are not so intimately concerned with the mass human crises but are more definitely and specifically related to the unfoldment of the individual disciple. These are: Sagittarius, Libra, Taurus, Pisces and Aquarius. Pisces has, however, at this time a unique relation to the seven constellations which produce the great human crises; it also completes the final united effort of the Triangle: Leo, Virgo, Pisces. It has been the steady impact of Piscean force which has at long last brought humanity, the world disciple, to the very door of initiation. For over two thousand years, Piscean influence has been playing upon mankind; it has brought about the demand for world adjustment; it has developed the international spirit and has led to the formation of groups in every department *[473]* of human living and so laid the foundation for the future synthesis in Aquarius. The influence of this triangle finds symbolic expression in the life of the self-conscious individual who reaches self-awareness in Leo; in the culturing care of Virgo and the final self-release in Pisces.

We might here give a little time to the practical lessons to be learnt from the seven crises through which man, the individual, and humanity, the larger whole, must pass.

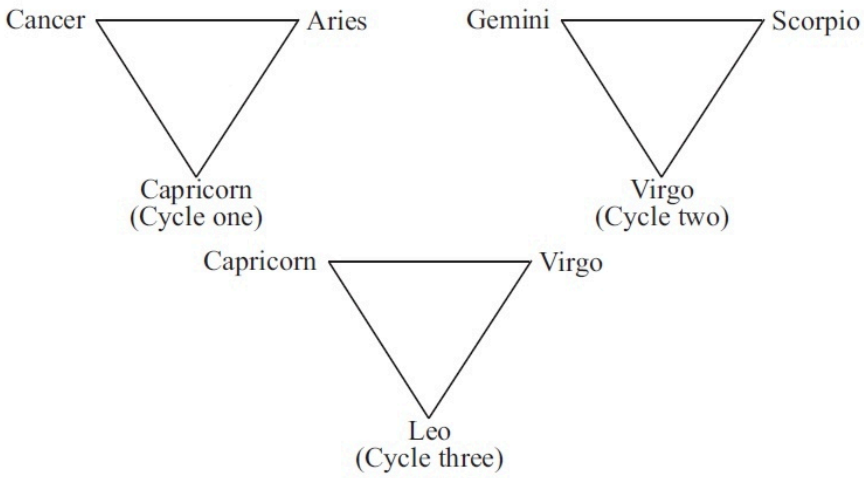
In considering these crises which take place in the life history of the soul from its first incarnation until its final release, it will be found that seven major constellations and their influences, pouring through the exoteric and the esoteric planets, stage the circumstances and condition the environment of the onward-moving, spiritual man. Certain lives will occur when one or other of these constellations will exert a predominant influence. They will produce

that focussing of forces which—given a man's particular equipment at any point in time—will evoke from him the maximum of possible effort, thus enabling him to move forward into a more enlightened state of consciousness. You will note, that I do not say "enable him to be victorious." A man may succeed in surmounting the testing conditions and in emerging conqueror over circumstances upon the physical plane and yet be defeated. The reason for this is that unless the struggle and the emergence produce basic changes *in consciousness* and a greatly extended horizon, they will prove futile to accomplish their intended task.

In studying the moments of crisis, it must be remembered that they are passed through approximately three times from the standpoint of the major life cycle and are also recapitulated in a minor sense in some particular life or group of lives. The three cycles of major import in the consciousness of the reincarnating ego are: *[474]*

1. The evolutionary cycle from individualisation to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a Buddha or a Christ.
2. The cycle of aspiration from the stage of intelligent integrated man to that of the accepted disciple and from the experience of intellectual expression in the three worlds to that of the probationer who is seeking trial upon the Path and is beginning to take his spiritual unfoldment consciously in hand.
3. The cycle of initiation from the preparatory stage of accepted disciple to that of the Master and the still higher grades. These seven crises are each re-enacted during the process of self-initiation into the world of meaning and of reality. They constitute the keynote or the motif of each of the seven initiations. Each of these seven initiations permits entry into the state of divine consciousness on each of the seven planes of divine experience and expression.

The influences of these seven constellations is symbolised by three triangles and a final synthesis or focal point. Esoterically, these triangles are usually depicted as superimposed but for the sake of clarity we separate them.



[475] We have here three triangles but, at the same time, only seven influences for the effects of the conditioning forces of the two triangles predominantly active in the first two cycles are fused and blended in the third. These blended influences (with the aid of the remaining five constellations, Sagittarius, Libra, Taurus, Pisces and Aquarius) enable the disciple to escape out of the human kingdom into the kingdom of souls. We have therefore:

1. Seven constellations

   Cancer, Aries, Gemini, Scorpio, Capricorn, Virgo, Leo, which bring the man from the stage of individualisation to the Path of Discipleship.

2. Eight constellations (which include three out of the seven) which bring the disciple from the stage of selfhood to that of the self-initiated and perfected soul.

It is not my intention to analyse these crises. These, the student who is in earnest and who is observant can work out for himself.

I would also point out that I have (again necessarily) only depicted the three triangles in a certain order with the lower points expressing the energy of certain constellations. In this form *they depict the final outcome and the final results of a particular group of three crises* . It must be remembered that only through much repetition and frequent focussed effort are these results attained. A crisis is brought about by a certain habit of mind, developed in the vehicle; it is surmounted in time only by a certain habit and rhythm of the spiritual content of the man's nature. It is the establishing of a certain

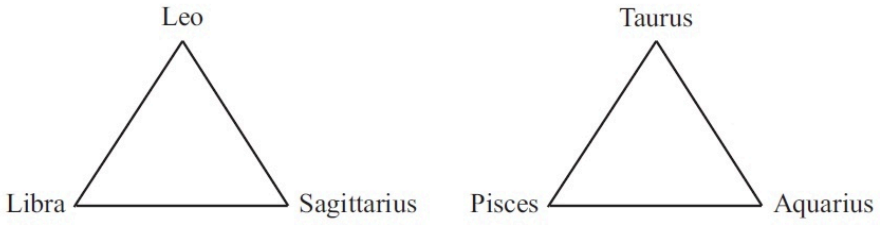
objective rhythm which produces a crisis; it is the emergence of a particular *subjective* rhythm which enables a man to surmount the crisis and to capitalise on the opportunity. Please bear this in mind.

[476] These seven crises can also be related to the seven centres in the vital or etheric body, and advanced students will later find that there is a close *cyclic* interrelation between:

1. The seven planes of divine expression.
2. The seven states of resultant consciousness.
3. The seven crises, leading to the expansion of consciousness.
4. The seven initiations, climaxing these expansions.
5. The seven centres wherein these results are realised.

Let me remind students that all the twelve constellations bring about man's evolutionary development and eventual release from the Great Wheel of living existence. Seven of these are, however, primarily useful in bringing about the seven crises of the soul whilst five of them are instrumental upon the final stages of the Way in enabling the disciple or initiate to utilise the experience gained and the values grasped in effecting entrance into the fifth kingdom in nature. You have, therefore, the 12 + 7 + 5, making 24 in all and in these are to be found the "24 episodes which mark the Cross of Life." From the standpoint of Christian symbolism (even though the interpretation is as yet inadequate) these seven crises correspond to the seven stations of the Cross which mark the way of an advancing world Saviour.

In connection with the five constellations which are peculiarly active in the life of the advanced disciple and initiate, the influences fall into two triangles of force, because Leo—focussing the energy of the seven constellations—is included, thus linking the self-conscious aspect with the spirit: *[477]*



Shirk not these crises, hard and difficult though they may appear to be. Difficult they are. Forget not that the habit of confronting crises is a long-established one within the consciousness of humanity. Man has the "habit of crisis," if I may so call it. They are only the points of examination as to strength, purpose, purity and motive and the intent of the soul. They evoke confidence when surmounted and produce greatly expanded vision. They foster compassion and understanding, for the pain and inner conflict they have engendered is never forgotten, for they draw upon the resources of the heart. They release the light of wisdom within the field of knowledge and the world is thereby enriched.

4. Conclusions.

We have reached a point in our consideration of the Science of Triangles wherein we can pause for a minute to consider our next approach to this subject and choose the theme by means of which we can throw more light upon it. It should by now be obvious to you that this Science of Triangles concerns the *beneficence* of Deity and that, through the intricate combinations of cosmic, systemic and planetary triangles, the purposes of God are working out. Those purposes are motivated by love. It is through these relationships that love expresses itself, brings about the needed changes for that expression, and human consciousness is brought into the required state of inclusiveness.

[478] It is through the squares or the quaternial relation that the form aspect is brought into relation and adequacy to the will of Deity, expressing itself through the gradually unfolding consciousness aspect. I am explaining this situation in these simple words because it must be apparent to you that only as the soul illumines the mind can the significance of the teaching be grasped. It is only when the stage of initiation is reached that the true meaning will emerge. In the meantime, I have sought to awaken in your minds a reaction to the abstract truth lying behind the two following statements:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in

himself the integrated resemblance to these three aspects, he will not be able to grasp the meaning of this subjective astrological science.

2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through Shamballa, the Hierarchy and Humanity. Again, therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two head centres and his heart centre form a triangle of flowing energies.

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section of the *Treatise on* [479] *the Seven Rays* is intended for the instruction of disciples at the close of this century and during the post-war period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centres, Shamballa, the Hierarchy and Humanity.

My problem has been to choose which of the myriad interlocking triangular relationships I would take up with you and thus present this science in such a manner that it would prove of real interest. The inner web of light which is called the etheric body of the planet is essentially a web of triangles and when the evolutionary process is completed, it will have been organised. At present a pattern of squares is the major construction of the web but this is slowly changing as the divine plan works out. The etheric webs of the sacred planets are largely triangles whilst that of the Sun is that of interlaced circles. The effort on Earth today (as seen by the planetary Logos) is to bring about a transformation of the web of the planet and thus slowly change the existing squares into triangles. This is done by the creation of division, by the application of the Law of Separation, but also by the recognition, in consciousness, of duality, the application of directed motion and the

appearance of two triangles in the place of one square. When this has taken place, the perceiving consciousness recognises identity and the rule of the square is ended. These words were once spoken to me by an ancient seer who bisected the square esoterically, thus forming two triangles and united them in a fresh manifestation to form a Star of Life. Ponder on this.

[480] It is for this reason that the astrologers of the future will emphasise the relation and the interrelation of triangles. The new astrologer will, as I have hinted before, lay the emphasis upon:

1. The Science of Triangles, as the result of the growth of the initiate understanding.
2. The rising sign, as it indicates the way of the soul.
3. The place of the three Crosses (the Cardinal Cross, the Fixed Cross and the Mutable Cross) in the life of the soul. This will eventually supersede the houses in the horoscope and the 12 arms of the three crosses will take the place of the 12 houses when casting the horoscope of the soul.

I would reiterate again the fact that the new astrology will be occupied with the charting of the life of the soul. The 12 constellations, as they play their part in the life of the disciple through the medium of their distributing agents, the ruling esoteric planets, will gradually transform the exoteric form of the chart of the individual. This will be due to the focussing of the various energies in man, consciously and through intent, and will not concern his negative reaction to the conditioning energies.

I would like here to call your attention to an interesting point which has a definite bearing upon the power of the individual to grasp the new astrology and to comprehend the Science of Triangles. The astrological symbols for Virgo and Scorpio are triple in nature—the only two which are. When the disciple grasps the meaning behind this triplicity, he will be ready to grasp the significance of this abstruse science and to work with the new astrology. Virgo and Scorpio are two signs connected with the growth of the *[481]* Christ consciousness; they mark critical points in the soul's experience—points of integration wherein the soul is consciously at-one-ing itself with the

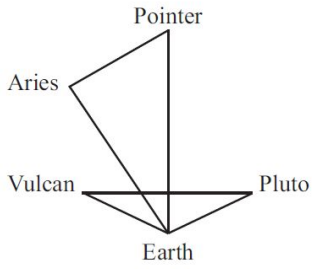
form and at the same time with spirit. I said the *soul's experience* , not the experience of the man upon the physical plane. When the experience undergone in Virgo is consummated in Pisces and the tests of Scorpio have led to illumination in Taurus, then the effect of these four energies (Virgo, Pisces, Scorpio, Taurus) will be to make man the true triangle, expressing the three divine aspects or energies as they come from the three major conditioning constellations: the Great Bear, the Pleiades and Sirius.

I could fill many volumes with the indications of the various triangles as they are discovered to be related in time and space. Under the will of Deity and the unalterable energy at the heart of the manifested zodiac, they produce the changes in consciousness which make man divine at the close of the world cycle. But the theme is too vast and all I seek to do is to point the way towards a new science and towards those *esoteric* combinations of energies which will, when recognised, enable humanity to make more rapid progress, fuse and blend the energies of the three planetary centres and transform our Earth (*through the agency of human thought, reacting to zodiacal influences*) into a sacred planet. It is, therefore, the influence and combination of energies as they affect the aspirants and disciples of the world which must suffice for any increased understanding; with these I shall gradually deal and I shall also in the final part of this section give you an exegesis of the tabulation. In that tabulation is given the relation between the rays and the constellations and this is basic in its implications.

Certain of the forces with which we are dealing govern *[482]* humanity in a peculiar manner and the effect of their influence is to bring about the at-one-ing of the three planetary centres.

There are four constellations, as you know, which convey the required energies which will make humanity divine. They are Aries, Leo, Scorpio and Aquarius. I need not enter into an analysis of them as this was covered when we studied each of them earlier and separately. I would, however, like to point out that each of these constellations is closely connected, as a transmitter of energy, with certain stars, lying outside our zodiac altogether, thus connecting our tiny planet with certain great focal points of energy.

Aries, the initiator of impulses (either the impulse to incarnate or the impulse to return to the originating source) is closely in touch with one of the stars in the Great Bear to which we give the name "Pointer" in common parlance. This Pointer is a "major star of direction" because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the force which brings about the fusion or integration of the personality, the at-one-ment of personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity. It will produce also the integration of our Earth into the body of the "sacred planets" and the consequent establishing of a triangle of force composed of the Pointer, Aries and our Earth. This triangular relationship will have a potent effect upon the solar system as well as upon the planet itself and is also one of the factors producing the shift in the Earth's axis. Related to this triangle is a secondary one within our sun's orbit, composed of Vulcan, Pluto and the Earth. In the Archives of the Great Lodge this is referred to symbolically as: *[483]*



This is one of the most interesting and informing astrological symbols I have given you and indicates a most momentous relationship. You have here two major and three minor energies brought into close relation; this is analogous to the two major rays and the three minor rays which condition a human being in manifestation. These are the five energies which concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the founding of Shamballa upon the Earth. They are the five energies connected with the will-to-be, but from the consciousness angle and not the material expression of manifestation. Their activity and united influence in the realm of consciousness produced the appearance of another triangle: Leo, Polaris and another of the Pointers and these two groups form an interlocking directorate, potently effective in the evolution of consciousness.

You have, therefore, through these related triangles, the appearance of Shamballa and Humanity—the two poles of divine expression—will and activity.

We come now to another triangle, the activity of which produces the manifestation of Hierarchy—the intermediary between Shamballa and Humanity: Scorpio, Sirius and Mars. These, in relation to our Earth, produce the four streams of energy (initiating and transmitting) which lead humanity towards discipleship and initiation.

When the work of all these triangles has been concluded, *[484]* humanity (and in a mysterious sense our Earth) will be functioning in perfect rhythm and will respond to the energies pouring in from Alcyone.

I cannot too strongly repeat that esoteric astrology is entirely concerned with the forces and energies which affect the *consciousness aspect* of the human being, and condition the personality life. This is the point which must be considered above all else. In other words, esoteric astrology is concerned with the soul and not with the form and, therefore, all that I have to say refers to consciousness, to its expansion, to its effect upon its vehicles, the form, and—in the last analysis (as will be later established)—with the Science of Initiation. This I have earlier pointed out, but the idea is so new and the approach so universal or cosmic, that it is not easy for those trained in modern exoteric astrology truly to comprehend the significance of this teaching. In considering the Triangles, which I have chosen to use as the theme in elucidating this immense subject, this emphasis upon the consciousness aspect must not be forgotten.

For the remainder of this section on the Science of Triangles, I shall take up those triangles which are *at this time* and in this world cycle producing effects in the human consciousness. These effects are of two kinds: those which are general, not so easily discernible and which affect the masses of men, and those which are more specific in their results, more tangibly effective and which serve to condition the consciousness of the world aspirants, disciples and initiates. Today, this dual movement of energies is going on, producing a slow, steady awakening of the mass consciousness so that individual self-

consciousness on a large scale will be the result and the more rapid stimulation of *[485]* the already awakened consciousness of advanced humanity so that initiation will be achieved.

The effectiveness of this dual process can be seen if it is realised that three great signs—Leo, Sagittarius, Aquarius—are today exceedingly active and working in close relation with each other. They are the three signs whose energies are affecting humanity as a whole—as a kingdom in nature. Leo: the sign of the self-conscious individual is potent in its mass effect and today, through the stress of circumstance and the dire results of certain events, thousands of men and women are stepping out of the ranks of the mass-conscious herd and out of the deep sleep of irresponsibility and becoming aware of themselves as detached, functioning entities. Sagittarius is powerfully affecting the world aspirants and leading them towards those attitudes of mind which will produce an unswerving allegiance to the spiritual values and an unalterable adherence to the good of humanity. Aquarius is—with equal potency—affecting the world disciples and initiates, leading them to world service on a large scale, producing group activity and that living usefulness which is the hall-mark of the pledged disciple. The influence of these three constellations is felt through their esoteric planets, and the mass movement in consciousness (for which Leo is responsible) can be noted as possible even by the novice when he realises that the ruling planets in Leo are, from all three angles—exoteric, esoteric and hierarchical—the Sun. The mass movement towards individual self-consciousness is today enormously intensified as is the paralleling individual movement towards initiation.

Leo appears again in another important triangle at this time: Aries, Leo, Virgo —a triangle which potently aids in inaugurating the New Age. That New Age will be distinguished *[486]* by a truly self-aware humanity, conditioned by a steadily manifesting Christ consciousness. The potency of Aries, as it initiates those happenings which will set in motion the causes that will produce the New Age, can be seen today in the trend of all the new movements, in the formulation of the various world orders, in the discoveries of science and in the emergence of the new types in the different kingdoms in nature. This activity has only been felt since 1835; the potency of Leo can be traced since

then in the vast number of people who are achieving the integration of the personality and becoming self-conscious, as well as in the emergence of thousands of self-conscious world aspirants who are subordinating gradually their integrated personalities to the good of the group. The influence of Virgo appears in the many religious, spiritual and mental organisations and movements which indicate so directly the awakening of the Christ consciousness in humanity. These triangles thus can be seen as vibrant living factors, producing world changes and giving a tremendous push onward to human unfoldment.

It is interesting to bear in mind that just as each sign is divided into three decanates which are ruled by specific planets, so the zodiac itself is a part of a still greater zodiac and is also divided into three parts. The three-fold division of the zodiac is ruled by three constellations which are to this greater zodiac what the planets are to the decanates. The three ruling constellations are Scorpio (on the Fixed Cross), Taurus (also on the Fixed Cross), and Pisces (on the Mutable Cross). This would necessarily be so because testing, trial, desire, illumination, matter, form and salvation are the keynotes of our solar system and of our Earth in particular. This solar system is a system which is expressing the second aspect of divinity and hence the *[487]* emphasis upon the forces pouring through Scorpio, Taurus and Pisces. Ponder on this. A hint is there conveyed anent our zodiac which is of supreme importance to the astrologer of the future. In the cosmic decanates to which I here refer, it will be found that three great sons of God have expressed for us the quality, the keynote and the development which is expressive of each decanate:

Hercules—Scorpio.—Strength through testing.

Buddha—Taurus.—Illumination through struggle.

Christ—Pisces.—Resurrection through sacrifice.

In a peculiar sense, these three constitute a triangle of initiation and are of paramount potency in the initiation process. They express strength, illumination and love *in full expression* .

Leo appears again in this world situation as a part of a *triangle of crisis* , for the combination of the three constellations involved invariably produces

crisis. These three are Leo, Libra and Capricorn. Leo, when dominating the triangle, produced in the past the crisis of individualisation. Later in human history, when the point of balance was reached, Leo was again potent. H.P.B. pointed out that there came a time when the balance was reached between spirit and matter and from that time on the tendency of humanity was towards evolution out of matter and not involution into matter; humanity turned towards the Path of Return and not the Path of Outgoing; this has become increasingly apparent. Today, Capricorn is producing a third crisis in the long, long history of mankind—a crisis of initiation, and the possibility of this crisis proving effective and producing the appearance of a new kingdom of nature on Earth is steadily becoming more and more possible. I would like here to remind you of an earlier reference *[488]* to still another triangle in which Leo is active and to another of the great triangles conditioning humanity: Taurus, Leo, Aquarius. Taurus incites towards experience and towards the gaining of knowledge; Leo leads to the expression of that experience in daily life and to the effort to justify knowledge; Aquarius takes that experience and the knowledge gained thereby, and turns it to conscious use in the service of the group. We might phrase it thus:

Taurus—in the final stage of development demonstrates as the illumined consciousness.

Leo—produces the truly Self-conscious man.

Aquarius—is the man of spirit, of life, and of consecration to the divine expression of service.

It is here that the importance of the esoteric rulers can be seen. These triangles, composed of three constellations are (according to cyclic law) dominated at any one time by one of the three, the other two being subordinated. These triangles are called in the Archives of the Lodge "Triangles in Revolution"; at one time, one of the three constellations will be the controlling factor; at another time another will swing into effectiveness and later a third. Each of these in turn pours its force through its esoteric ruler and the other two energies become of secondary importance. When this information is connected with the teaching upon the rays, it will be apparent how necessary it is to know which of the triangles is the focal point of

transmission, because in this way it will be discovered which ray energy is in major or minor expression.

Leo, as we have seen, is for instance a most important transmitting agency in the present world crisis. This means, therefore, that Rays I and V are exceedingly active; it means, secondly, that the Sun's influence is potent, both *[489]* exoterically and esoterically. It means also that the planets which are related to these two rays will be very active and, therefore, that Pluto and Venus are dominant in producing world results. I cite this as an instance of the interrelation of planets, constellations and rays; a close study of the world crisis will indicate the plausibility of the premise as to the activity of Leo as a major force in the triangle at present responsible for producing the world situation.

Earlier in this treatise, I gave you the relation between the rays and the constellations and stated that each of the seven rays expressed itself through the medium of three constellations or through a triangle of energies. This relation is the basis of the entire Science of Triangles and, therefore, of astrology itself; it is also related to the rays, the constellations, their ruling planets and our Earth in a great synthesis of energies; it relates our solar system to the larger whole and our tiny non-sacred planet to the solar system. Let me repeat that statement and thus indicate to you some vital facts anent this world of interweaving energies. The Rays pour through, are expressed by and are transmitted through the following constellations:

Ray I	Aries	Leo	Capricorn
Ray II.	Gemini	Virgo	Pisces
Ray III	Cancer	Libra	Capricorn
Ray IV	Taurus	Scorpio	Sagittarius
Ray V	Leo	Sagittarius	Aquarius
Ray VI	Virgo	Sagittarius	Pisces
Ray VII	Aries	Cancer	Capricorn

Certain interesting facts emerge if this tabulation is carefully studied. Let me list some of them for you, leaving you to apply the information as may seem best to you.

1. This interrelation is effective in this world cycle and will remain so until the end of the Aquarian Age. By *[490]* this I mean, that these seven triangles of energy are today pouring their force through one of the constellations in each triangle.

2. Today, the following points of the triangles of energy or the following constellations in the triangles are the controlling factors:

Ray I.—Aries: This constellation, as might be expected, is the source of the initial energy, producing the New Age.

Ray II.—Virgo: This constellation produces the increased activity of the Christ principle in the heart of humanity.

Ray III.—Cancer: The mass movement towards liberty, release and light, so dominant today, is caused by the energy of this sign.

Ray IV.—Scorpio: Through this constellation comes the testing of humanity, the world disciple.

Ray V.—Leo: This sign produces the growth of individualism and of self-consciousness, so prevalent today on a world scale.

Ray VI.—Sagittarius: This sign produces the focussed one-pointed effort of the world aspirant.

Ray VII.—Capricorn: This Capricornian energy produces initiation and the overcoming of materialism.

3. It will be noted in this tabulation that several of the constellations find themselves in one or more of the triangles of energy, showing, therefore, that:

a. Ray IV is relatively inactive. *[491]*

b. Ray VII like Ray I is active through all three points, even though Aries is the most potent and active.

c. Ray VI as might be expected, is equally expressive and effective.

4. Five of the constellations—Taurus, Gemini, Libra, Scorpio and Aquarius—are only found in one of the various triangles.

a. Taurus (Ray IV) is not active exoterically as the fourth ray is not in manifestation at this time.

b. Through Scorpio, Ray IV is focussing esoterically the work of the world disciples, preparing them for initiation.

c. Gemini is only found in the triangle of Ray II and at this time, Virgo and Pisces are carrying the major task of transmitting second ray energy. Today the world is focussed (spiritually or materially) and the fluctuations of the pairs of opposites are much lessened temporarily. Gemini, therefore, is the inactive point of the triangle, though still potent from the esoteric angle of the individual disciple or initiate.

d. Libra is also found relatively inactive in the triangle of Ray III. Today there is no true balance but the opposition of spirit and matter is so violent that the Libran force is relatively quiescent. Ray III is expressing itself through Cancer, as far as the mass is concerned and through Capricorn, on a much smaller scale, in relation to the world disciples. Capricorn esoterically leads towards the externalisation of the Mysteries. *[492]*

e. Aquarius is not today the active point for the transmission of the energy of Ray V. However, shortly, as the Sun passes more fully into the sign Aquarius, the triangle will again revolve and bring the Aquarian point into a controlling position.

5. It is interesting to have in mind that Ray V governs the evolution of consciousness through the revolution of its triangle: Leo, Sagittarius and Aquarius. This is from the angle of hierarchical effort, as I earlier pointed out. Throughout human evolution, this major triangle governs the relation of humanity, through the mind, to the Hierarchy and the approach of that Hierarchy to the human centre of energy. Let me recall to your attention the following facts in this connection:

Sagittarius	The Approach of the Hierarchy	Lemurian in date. Proceeding steadily always.
	The PAST	Impetus then given still persists.
	. . . . .	
	Mental unfoldment	Instinct. Intellect. Intuition.
	. . . . .	
	The work of the Master Mason	To raise humanity to the mountain top of initiation.

Leo	The Work of the Hierarchy	To raise the mass consciousness.
	The PRESENT	To capitalise on the original impetus of this sign.
	Psychic development	The growth of the response apparatus and the synthesis of the inner awareness.
	The work of the Entered Apprentice.	To learn and acquire knowledge.
Aquarius	The Achievement of the Hierarchy. .	The self-consciousness of Leo gives place to the group consciousness of Aquarius.
	The FUTURE	The merging of the human centre Aquarius and the Hierarchy.
	Soul Expansion	Recognition of relation.
	The work of the Fellow Craft	The building and service of the temple of humanity.

[493] From the standpoint of our theme (the evolution of consciousness) it must never be forgotten that the aim is to bring the solar Angel, the Son of Mind (called in *The Secret Doctrine* , the Divine Manasaputra) into the seat of power. This task is pre-eminently entrusted to the three great Lives Who function through Gemini-Libra-Aquarius.

A point arises here which is one of real moment or perhaps, I should say that a question might here be asked: How does it happen that one tiny non-sacred planet should be considered of such importance that these great Lives should be concerned with the unfoldment of mind in humanity? The answer is that they are not. It is humanity which—under the urge of great inflowing and outflowing energies—is concerned with the problem of mental development. In the last analysis, the problem of response to and interpretation of the environing contacts is one which is to be found on every planet and particularly upon the non-sacred planets. This response must be evoked, not only in the fourth kingdom in nature but in all the kingdoms. Our solar system is one in which sensitivity to contact is the dominant quality; it is in process of becoming cosmically aware; it is driven by need and environing cosmic circumstance to develop love-wisdom and both these words are *[494]* descriptive and expressive of the consciousness aspect. Love is response to contact and this—in the human being—means understanding, inclusiveness and identification. Wisdom connotes skill in action as the result of developed

love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it. Service is essentially a scientific mode of expressing love-wisdom under the influence of one or other of the seven rays, according to the soul ray of the serving disciple. The whole problem is one concerning our planetary Logos. It might be said (in order to make our theme comprehensible to you) that the evolutionary process—from the standpoint of the ordinary human being—is to make the non-sacred planet, our Earth, responsive to cosmic impacts thus bringing more inter-related and inner integration into the logoic body of expression. There are other purposes but it is only after the third initiation that a man begins to comprehend them.

These three constellations, cyclically and eternally, leading the "Eternal Pilgrim" along the path of mental unfoldment produce in him the final stage of mental evolution upon the Path of Initiation. Illumination, the term applied to that final stage, is a synthesis of instinct, intellect and intuition. Students must bear in mind that:

1. Gemini—expresses the relation of the pairs of opposites as they swing the man into activity and evoke his mental perception. With the aid of the ruling planets (Mercury and Venus) the mind begins to function and when the esoteric planet comes into expression and transmitting potency "the Messenger and the Angel exchange their understanding." (Venus and the divine Manasaputras are closely connected. A.A.B.) *[495]*

2. Libra—expresses the point of balance achieved, prior to a secondary activity and the period of assimilation by the mind of past experience. These processes, when successfully carried forward, evoke the intuition and this brings into activity what is called the super-mind which is the response of the illumined mind to the Mind of God.

3. Aquarius—expresses the activity of the mind which has been initiated into the purposes of the Universal Mind. It is the sign which brings the soul into active cooperation with the inner plan of God. This we call service.

There are, therefore, great Triangles of energy which affect the mental response apparatus of humanity and to the above triangle which concerns the

unfoldment of the mind, two others can be added:

I.	1. Taurus	Desire	the incentive to evolutionary unfoldment in the human kingdom.
	2. Scorpio . . .	Aspiration	the key to the testing of the disciple.
	3. Capricorn . .	Illumination	the liberation of the initiate.
II.	1. Sagittarius .	Direction	expression of the intuition.
	2. Cancer	Incarnation	experience of realisation.
	3. Leo	Self-consciousness .	mode of development.

There are other major triangles which are called "triangles in consciousness" and, as you well know, the most important of these *for mankind* is the triangle of Cancer, Leo and Aquarius. They are important at this time because the influences pouring through these three are basically responsible for the growth of the human understanding and the unfoldment not only of man's response apparatus, the *[496]* form nature, but also of his expanding perception of that which is contacted. This threefold process under these three constellations produces finally the identification with that which is perceived to be the divine essence, underlying form. This identification with that which is the subjective and real Self and the consequent withdrawing from that which is the not-Self is the keynote of the fourth initiation.

From the mass awareness in Cancer, the man becomes an individual in Leo and the slow unintelligent sub-consciousness of the herd becomes the self-awareness of the developed man in Leo. Instinctual reaction gives place to conscious, intellectual activity. This dual activity in turn gives place to the group awareness which is the gift conferred by Aquarian activity; the super-conscious divine man then transcends his limited self-consciousness and the intuition supersedes the intellect.

At this stage in the unfoldment of the human consciousness, there is little that I can say further anent the Science of Triangles. I have hinted at the entire structure of living, moving, focussing and transmitting light *triangles* which should underlie (and eventually will underlie) the manifested universe. I have pointed out certain relations between the various constellations, the esoteric

planets and our Earth. I have shifted the approach of the astrological student away from the world of tangible happenings, precipitated events, and personal characteristics (which are distinctive of exoteric modern astrology) into the world of conditioning energies, controlling incentives, impulses and causes, and have thus laid down the basis of an inner esoteric astrology which must govern this ancient science in the future. I have emphasised in your consciousness, the web of light and energy which is the recipient of zodiacal and other extra-systemic forces and I have pointed to the first *[497]* dim outline of the astrology of the soul and of the unfolding consciousness of man. I have presented to you some esoteric facts which must for a while at least remain hypotheses and theories to the average astrologer and probably unwelcome ones at that; I have made statements which are of necessity revolutionary in nature and, therefore, disturbing, if not apparently untrue or based on premises which deny all that the modern astrologer has worked out and hitherto held dear. In this connection two of these ideas are basic where the *astrology of the soul* is concerned:

1. The reversal of the life of the disciple upon the Wheel of Life, by means of which his progress becomes anti-clockwise.
2. The influence of the rising sign which is held by the esoteric astrologer to indicate soul possibility and direction, versus the personality opportunity, offered by the nature of the vehicle of response.

These two ideas are obviously revolutionary and when to them you add the new sets of planetary rulers which I have given you, it is not surprising if you feel the vastness of the astrological theme. This, however, was the first reaction which I hoped to get from you. Astrology must now argue from the universal to the particular because it must in the future deal with soul unfoldment and not with the personality horoscope as hitherto.

At this point, I would remind you that nothing I have said negates the charting of the personality horoscope as at present done in the case of the average man who is proceeding clockwise around the Wheel of Life. I have but brought into your field of astrological research, the astrology *[498]* of the human consciousness, of the solar angel, of the son of mind, the spiritual man.

In the latter part of this century, what I have given to you will be demonstrated to be true; this will happen where disciples, highly developed aspirants and initiates are concerned. The old exoteric astrology will still persist and prove its usefulness where the average man is in question, focussed in his personality life and oriented towards the material world.

Much progress towards right understanding of astrology will come later when certain new meditations on the twelve signs of the zodiac are made available. When the world again settles down to calmer living and conditions are adjusted to a more stable rhythm, these new meditations can form a potent source of usefulness in "brightening the web of life" and in producing more effective spiritual living among men.

The problem of all disciples remains the same. This is to live simultaneously the acutely sensitive inner life of the Pilgrim upon the path of life, of a human being in the world of human events; to live the group life of the pledged disciple and the mass life of humanity; to fulfil his own spiritual destiny, through the medium of a controlled personality and, at the same time, to participate fully in the life of humanity upon Earth—this is no easy task.

We have completed what I felt possible to communicate anent the Science of Triangles—a science which concerns the entire subjective pattern of manifestation and the significance of which is closely inter-related with the Trinity of manifestation. Another name for this science is the Science of Etheric Structure or Substance. That being so, that science deals with life, quality and appearance in the three worlds of divine Purpose and Will and, for that *[499]* reason, all that I can do in this treatise is to convey to you certain "seed thoughts" which—at some future date—will blossom forth as the basic Science of Relations. This subjective relation will be both vertical and horizontal, particular and universal, specific and general. With the present mental equipment of humanity, all that is possible for man is to grasp certain facts and vaguely sense certain intuitive implications and ideas. Later, he will perceive intuitively the underlying structure of ideas and sense the basic synthesis which life itself contains. Therefore, beyond what I have given you, you cannot go today.

But the aftermath of the war will change all this. Once there is a measure of nervous release from strain and once the swing of the world movement has again stabilised, humanity will transcend itself. The spiritual values will emerge more clearly, the fact of the inner world will be no longer questioned as man's increased sensitivity enables him to respond to the higher impression and the inner inspiration; his ability to live the vertical life of the spirit and the horizontal life of relationship will grow with each decade.

Then the relation of life to form, of spirit to body, of the soul to the personality will demonstrate in the realm of quality, and the quality of the immediate divine aspect, the Christ consciousness, will emerge in a manner undreamt of today by any of you—even the most advanced thinkers. Speculation on your part is useless. Time alone will serve to demonstrate the veracity of the picture I portray and the validity of the inner spiritual structure. This structure has always been present but it has been heavily overlaid by the material desires of mankind. A thick crust (if I may use such a word) of thoughtforms veils and hides the inner realm of beauty and of meaning, of quality and of spiritual consciousness. This crust is being blasted away by the present *[500]* catastrophic condition in the world. Men will feel at the close of this present war as if nothing had been left them and that they are destitute and denuded of all that made life worth living—so dependent have they become upon the so-called high scale of living. But these attitudes will serve as stepping stones to a new life and a better and more simple way of living; new values will be released and comprehended among men and new goals will be revealed. And the day will come, in the experience of humanity, when men will look back at the pre-war centuries and wonder at their blindness and be shocked at their selfish and materialistic past. The future will shine with an added glory and, though difficulties and the problems incident to world adjustment and the new relationships between the spiritual man and his material environment will be found, the future will prove itself as the best yet unrolled. Difficulties will be found on all planes up until the last initiation but the *destructiveness* of the life process will never again be so potent. The reason for this is that humanity is most definitely emerging from the

thralldom of matter and in such cases destruction parallels the impact of the descending spirit upon opposing matter. Ponder on this statement.

CHAPTER IV - The Sacred and Non-Sacred Planets

[503] There is, as you may imagine, little that I can say on this matter for it concerns one of the great and major mysteries of initiation. It deals with and is related to the spiritual status of the planetary Logoi, those great Beings in Whom all forms of life on all planets live and move and have their being. It is concerned with Their point in evolution, with Their goals and objectives upon the cosmic Path and with the initiation for which They—in Their incomparable and incomprehensible livingness—are preparing.

Basically it might be said that a planet is regarded as "sacred" when its informing spiritual Life has taken five of the major cosmic initiations and that a "non-sacred" planet is one whose planetary Logos has not taken these initiations. This is an inadequate definition and is only in any way to be understood if you bear in mind that *initiation is a process of developing inclusiveness* .

a. *Man* is becoming inclusive in the planetary sense; the five major initiations which he eventually takes give to him a range of awareness which is infinitely beyond anything of which he can conceive at present. These initiations endow him with the "freedom of the planet." He is then responsive to all states of consciousness within the planetary ring-pass-not, and is becoming sensitive to extra-planetary perception. *[504]*

b. *The Logos of a non-sacred planet* is becoming inclusive in His consciousness to all that is found within the solar ring-pass-not. He is establishing an esoteric "understanding relation" with all that lives within the body of manifestation of a solar Logos and is likewise registering a sensitive response to the quality of the Life which informs the Sun, Sirius. He has taken three cosmic initiations.

c. *The Logos of a sacred planet* transcends the knowledges, reactions and responses which are purely those of the solar system, is conscious of

or vitally responsive to the life of Sirius and is beginning to respond consciously to the vibratory influences of the Pleiades. You need here to bear in mind in this connection that the Pleiades—though they are regarded as embodying the matter aspect in manifestation—are in reality and literally the expression of that Principle of Life which we call vitality, prana in its various stages or degrees, ether or substance.

The Logos of a sacred planet has taken five cosmic initiations.

d. *The Logos of a solar system* is esoterically called the "Sacred Triangle of all-inclusive Force" because this great Being includes within His focussed awareness the fields of expression of the Great Bear, the Pleiades and Sirius. They are to Him what the heart, the head and the throat centres are to the developed initiate on this planet. He has taken those initiations of which the highest initiate upon our Earth has no faintest conception. Forget not, that I have told you elsewhere that there are divine aspects and divine characteristics which are *[505]* as yet totally unrevealed even to the most advanced humanity. No human being of a lower degree to that of the third initiation can even faintly sense and dimly react to these underlying factors in the existent divine manifestation. Today, the significance of *will* and its distinction from determination, strength and fixed intention is only just beginning to be understood. Just as a discussion of the intuition or of the nature of the eternal revelation would be utterly meaningless to the savage in the darkest part of the undeveloped areas of the world, so would a discussion of these unknown divine attributes be equally meaningless to you. All that you can comprehend (and that with the utmost difficulty) is the three divine aspects—will, love and intelligence. There are others, for our Logos is a sevenfold Being and four remaining aspects are as yet unrevealed to humanity, though sensed by the Hierarchy. These are "objectives of esoteric spiritual attention" by the Logoi within the solar ring-pass-not.

You will see, therefore, that the section of our teaching upon which we are now entering will be necessarily brief, because we shall be dealing with

factors which must remain incomprehensible. It is consequently a waste of your time and mine to do more than touch very briefly upon such matters.

Some understanding of the distinction between a sacred and a non-sacred planet will come if you can realise that there is a paralleling correspondence between the consciousness of the initiate (up to and including the third initiation) and the consciousness of the Logos of a non-sacred planet. Soul and body, consciousness and form are blended and a *[506]* definite fusion is taking place. Two divine aspects are in process of intimate relation. The disciple brings about this relationship within his little system, and the planetary Logos on a far larger scale within His range of influence and control. In this process He carries with Him all the four kingdoms in nature. For both these lives—microcosmic and macrocosmic—this fusion produces Transfiguration, the third initiation. The Logos of a sacred planet has carried the divine work further along and is occupied with the task of synthesising into one unit of conscious response and activity, the higher divine aspect, that of the Monad, the will aspect. When this is accomplished, will, love and intelligence are blended and spirit, soul and body are at-one. Then the quality of the divine expression will be divine purpose, impulsed by will, motivated by love and carried forward with intelligence.

Astrologers should here note that, in their work, they have not duly taken into consideration (when dealing with the twelve houses or mansions of the soul) whether the planet is sacred or not. The effect of the influences of a sacred planet or a non-sacred one are very different, for one will affect primarily the life in the three worlds whilst a sacred planet will aid in the processes of affecting the fusion of soul and body, of consciousness and form; it will also produce the quickening of the intuition (the spiritual soul) which is the lower aspect of the Monad. The sacred planets are, as you know, seven in number:

1. Vulcan
2. Mercury
3. Venus
4. Jupiter
5. Saturn
6. Neptune
7. Uranus

[507] The non-sacred planets are only five:

1. Mars
2. The Earth
3. Pluto
4. The Moon, veiling a hidden planet.
5. The Sun, veiling a planet.

It is interesting here to note that the non-sacred planets rule the first, the fourth, the fifth and the eighth houses in the lesser zodiac. Our Earth is also a non-sacred planet. You have, therefore, four non-sacred planets, controlling or ruling a fifth non-sacred planet—a correspondence to the four aspects of the lower man. You have there, first the physical outer shell, the etheric or vital body, astral body and the mental body, plus a fusion with the fifth body, the personality. The task of our planetary Logos and of all advanced human beings is clearly to be seen. From a larger and more synthetic attitude, you have the four kingdoms in nature and the veiled fifth kingdom, the kingdom of God.

From still another angle you have:

Aries—ruled by Mars.

Cancer—ruled by the Moon, veiling a sacred planet.

Leo—ruled by the Sun, veiling a sacred planet.

Scorpio—ruled by Pluto.

You will note that Pluto and not Mars is here mentioned by me as a non-sacred Planet, ruling Scorpio. The reason for this is that there is a relation between Mars and Pluto analogous to that between Venus and the Earth. Esoterically speaking, Mars is the *alter ego* of Pluto; the activity of Pluto at this time and in this lesser world cycle is very important on account of its esoteric approach to the Earth, impelled thereto by the vivification of its life by a display of Martian energy. The Earth, Mars and Pluto *[508]* form an interesting triangle with Venus behind the scene acting as the impelling soul acts towards a rapidly integrating personality. This triangle should not be forgotten when casting the horoscope, because it indicates a relation and a possibility which can be (though it often is not) a major determining factor, prior to passing on to the Probationary Path. The four houses, governed by

the four non-sacred planets (not counting the Sun) are "houses of the personality, mundanely oriented" and the reason is not far to seek. The seven remaining houses, governed by the seven sacred planets are not so purely material nor are they so exoterically oriented, yet all the twelve indicate limitation or that which withholds the Dweller in the mansion from expanding his consciousness, if he permits himself to be imprisoned by them. On the other hand, they offer opportunity if he is oriented towards the higher life.

I might again point out that Mars is the transmitter of sixth ray force and it is this which makes the first house of action in the physical body that of the devotee who fights for that which he desires or for that to which he aspires. The warrior, devoted to a cause, comes into being upon the field of action, the Earth, which is itself an expression of the third Ray of Intelligent Activity. Aries, the first house, and Mars and the Earth initiate conflict, focussed in a form.

Again, the Moon is the ruler of Cancer and is related to the fourth ray, and rules the fourth house. Here you have the idea of form being the custodian of a living spiritual essence, of the home, whether the home is the fourth or lowest aspect of the personality or the fourth kingdom in nature, but all ruled by the fourth Ray of Harmony through Conflict—a harmony to be wrought out within the form on Earth.

The Sun, the transmitter of the energy of the second *[509]* ray, rules the fifth house or mansion of the soul, the causal body in this case; the force of Leo is also involved, the force of the self-conscious soul. The spiritual man, aware of his identity says in this house: "I am the eternal cause of all relation. I am and I exist." The dualism of the second ray is first realised in the fifth house by man, the embodied fifth principle.

Pluto, transmitting first ray energy, rules Scorpio, the sign of discipleship, of the man ready for the fusion brought about through the influence of the sacred planets, and governs the house of major separations and of death. "The arrow of God pierces the heart and death takes place." But in this

connection it must be remembered that death is definitely brought about by the soul. It is the soul which shoots the arrow of death. (The upward pointing arrow is the astrological symbol of Pluto.)

It is only in the present cycle that the Sun and Moon "veil" certain planets and are the exoteric symbols for certain esoteric forces. As evolution proceeds, the planets will not be veiled. Their influences will not be so remote. At present the mechanism of the majority of the human family is not tuned to the reception of the rays from Vulcan, Uranus or Neptune whilst Pluto at present only evokes response from groups or from those disciples who are enough evolved rightly to respond. The three veiled planets—Vulcan, Uranus and Neptune are all sacred planets, embodying first, seventh and sixth ray energies. Vulcan is never an exoteric ruler and only comes into real activity when a man is on the Path, whilst Uranus and Neptune are rulers of the eleventh and twelfth houses, and govern Aquarius and Pisces. The implications will be clear to you.

It is not my intention to deal with the houses in detail. Modern astrologers have worked this out relatively satisfactorily, *[510]* for the houses concern the prison of the soul and its limitations and with these there is a widespread familiarity. As you know, I am concerned with the astrology of the soul and with the influences of the esoteric planets.

Three suggestions I will however make:

1. If the investigating astrologer will substitute the esoteric planets for the orthodox exoteric planets (and I have indicated these in connection with the signs of the zodiac) he will get much instructive information, and (if he perseveres) the verification of my ideas.
2. If he will distinguish between the effects of the sacred planets and the non-sacred he will find the sacred planets endeavour to fuse the personality and make it the instrument of the soul and the non-sacred planets influence more specifically the form nature; much light on the pull between the pairs of opposites may then pour in.

3. If he will study the "fluid area" where the planets, veiled by the Sun and Moon, come into play and will realise that he must decide (from a study of the chart of the subject and any knowledge he may have) what is the point in evolution reached and which of the three veiled planets is the ruler, he will get much intuitive understanding. He will find himself able to throw much light upon the problem of the probationary disciple when considering the *exoteric* rulers and upon the problems of disciples when dealing with the *esoteric* rulers.

If the astrologer will consider these three points and will be willing to experiment with them, a great stride forward into the unveiling of the astrology of the soul will take place. He will find it useful also to work out the higher correspondences to the material realities for which the houses stand. For instance, I will give you some idea of *[511]* these correspondences in connection with the first two houses:

First House:

Physical body or form.—The causal body of the soul.

Appearance or manifestation.—The emergence of the soul.

The head. Brain.—The head centre.

Personal activity.—Soul expression.

Mannerisms, etc.—Ray types and qualities.

Second House:

Finances. Monetary interchange.—Prana.

Expenditures.—Use of energy.

Possessions.—Control of the form.

Losses.—Withdrawal from matter.

Gains.—Acquisition of spiritual powers.

The other ten houses you can work out for yourselves. It is interesting to note, for instance, in connection with the second house (and the same idea can be applied to all of them) that Taurus, the mother of illumination, and

Venus, the endower of mind plus the embodied soul, are related and active in this house. The light of matter and the light of the soul are both involved in the use of energy and in the problem of what is desired, what is regarded as loss, and what shall be the gained objective. It is, therefore, the house of values—material or spiritual.

1. The Centres, the Rays and the Signs.

We come now to a consideration—brief and inadequate but I hope suggestive—of the centres as they are related to *[512]* the planets, viewing these planets as expressions of and transmitters of ray influences. You will realise that I am only dealing with the interplay between the planets and the centres where man is concerned and only in a broad and general sense because that interplay is dependent upon—

1. The point of evolution.
2. Whether the focus of the life is
   a. Below the diaphragm.
   b. Above the diaphragm.
   c. In process of transference from the lower to the higher.
3. The rays of the personality and the soul.
4. The condition of the centres and whether they are awakened, awakening or as yet undisturbed.

Only these generalisations are possible, owing to the vastness of the subject and the immensity of detail in the world of effects. Another complication lies in the fact that though there are seven major centres, there are twelve planets which—in time and space—condition the centres. It is the centres of initiates which are ruled *only* by the seven sacred planets; among average men, some of the sacred planets dominate and some of the non-sacred. In undeveloped man, the five non-sacred planets control, with the head and the heart centres under the rule of two sacred planets, which planets being determined by the rays of the soul and of the personality. As the ray type does not emerge until there is some measure of advanced development, it

will be obvious to you that the theme is thereby complicated still further; that dogmatic assertions are *[513]* not possible until such time as the astrologer is sure of the two major rays of the subject.

Certain basic assertions can nevertheless be made:

1. All the centres are governed by one or other of the rays.

2. The rays use the planets as transmitting agencies and we know which rays —in this world cycle—are related to the different planets. As given earlier, they are as follows:

Sacred Planets		*Non-Sacred Planets*	
1. Vulcan	1st ray	1. Mars	6th ray
2. Mercury	4th ray	2. The Earth	3rd ray
3. Venus	5th ray	3. Pluto	1st ray
4. Jupiter	2nd ray	4. The Moon	4th ray
5. Saturn	3rd ray	(veiling a hidden	planet)
6. Neptune	6th ray	5. The Sun	2nd ray
7. Uranus	7th ray		

3. Ordinary humanity is ruled by the exoteric planets; advanced humanity, disciples and initiates by the esoteric planets.

4. The Sun sign—with the exoteric planetary rulers—rules the personality, indicates inheritance and equipment and is a summation of that which has been, thus providing the background.

5. The rising sign, with the esoteric planetary rulers, indicates soul purpose and points the way to the future, offering opportunity.

6. The horoscope, built around the Sun sign, is adequate for ordinary humanity. The exoteric planets rule and the man lives within the limitations of the twelve houses.

7. The horoscope built up around the rising sign, with the esoteric planets ruling, will convey the destiny of the *[514]* disciple. As I told you, the disciple will later be responding to the influences of the twelve arms of the

three Crosses as they pour their influences through the esoteric planetary rulers via the twelve houses.

8. The Sun sign, governed by the ruling *esoteric* planets and the rising sign governed also by the esoteric planets, can both be used in casting the horoscope of the initiate; when superimposed upon each other, the outer life of the initiate in the three worlds and the inner life of subjective realisation will appear. This mode of super-imposition will be a feature of the new astrology.

9. When the Sun sign, with the *exoteric* rulers, is worked out in a chart, the rising sign with the *esoteric* rulers is also worked out and the two are superimposed upon each other, the problem of the disciple in any one incarnation will appear.

If these statements are added to the three I earlier gave you, you will have twelve suggestions as to the lines along which new astrological investigation can run, providing proof of the accuracy of astrological deduction and the guarantee of the truth of what I tell you.

It is just as impossible to determine which of the planetary influences are conditioning the centres in the fourth kingdom in nature or in the Earth (viewing it as the vehicle of the planetary Logos) as it is in man, the individual, *unless the point in evolution is know* n and it can be determined upon which stage of the Path of Return the Dweller in the form—macrocosmic and microcosmic—is standing. The whole subject is constantly shifting and changing, just as the individual human being is constantly changing his focus or is to be found working first in one area *[515]* of his "body of force" (the three substantial bodies) and then in another.

Each changing personality sees a different ray force enter and each ray governs or transmits its forces through one or other of the seven centres; the Sun sign in each incarnation will be different, leading necessarily to a different rising sign and therefore to a complete new set of planetary influences. Thus the centres in the vital body come under varying pressures

and stimulation. In one life, the stimulation applied may tend to vivify the solar plexus or to drive its energies upward into its higher point of transference, the heart centre. In another, it may be seen to be focussed in the throat centre, and by indirect activity affecting the sacral centre and—under the major Law of Attraction—producing a raising of the force to the higher creative focus.

As you well know theoretically, *the Science of Occultism is the Science of Energies* and of the forces upon which they make their impact; this, when concerning man, the individual, and the centres within the human vehicle (major and minor) leads to the *Science of Laya Yoga* or of the force centres. These again, according to astrological deduction, come under the influence of certain planetary rulers. These relate them in turn to certain great Triangles of Force, formed of three major conditioning constellations. Therefore, the emphasis laid upon the Science of Triangles and its including Science of Esoteric Astrology; this must inevitably take shape in terms of energy, received, transferred and used, and throw light upon the abstruse factors which condition the centres and thus make man what he is at any one time. It is a statement of fact that the world of the occultist is the world of energy, of forces, of their origin, their point of impact and the methods of their assimilation *[516]* and transference or elimination. Unless, however, there is some scientific method of comprehension, some mode of adapting the life to these factors and some process of experimentation in order to prove the fact, the statement remains relatively useless to the intelligent human being; it remains in the form of an hypothesis, to be proved or disproved. The man who is attempting to master his lower nature and has the goal of expressing his innate divinity requires a golden thread whereby he can find his way out of the caverns of bewilderment and the areas of speculation and enquiry. This process of investigation, deduction and proof, the Science of Esoteric Astrology and its subsidiary sciences will eventually provide. The foundation is already laid. What I here give can provide another step forward and further light. It might here be stated that until the antahkarana (the bridge of light between the higher and the lower minds, between the Spiritual Triad and the three-fold personality) is being definitely

constructed, these sciences will remain obscure to the average intellect. Once, however, the intuition can come into action, via the antahkarana, light will gradually begin to pour in. The world must begin to accept and give weight to the conclusions of its intuitives; they have ever taken the first needed steps in the unfoldment of the human consciousness. It is the complexity of detail which primarily is responsible for the confusion. The intuition (as the philosopher understands it) is the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes. When this becomes possible, the *[517]* investigating astrologer will find that the complexities of the problem will disappear and the details fall into obvious position and in such a manner that the sum total will appear in a blinding light of surety. At present students cannot see the wood for the trees, as the proverb says, and that proverb is right. These sciences are mutually interpreting.

During the life cycle of humanity through which we are now passing, in the relation between the centres and the rays and, therefore, between the centres and the planets, it will be found that the centres are governed by the following rays:

AVERAGE MAN—EXOTERIC PLANETS

1. Head Centre	first ray	Pluto
2. Ajna Centre	fifth ray	Venus
3. Throat Centre	third ray	Earth
4. Heart Centre	second ray	Sun
5. Solar plexus Centre	sixth ray	Mars
6. Sacral Centre	seventh ray	Uranus
7. Base of Spine	first ray	Pluto

DISCIPLES. INITIATES—ESOTERIC PLANETS

1. Head Centre	first ray	Vulcan
2. Ajna Centre	fifth ray	Venus

3. Throat Centre	third ray	Saturn
4. Heart Centre	second ray	Jupiter
5. Solar plexus Centre	sixth ray	Neptune
6. Sacral Centre	seventh ray	Uranus
7. Base of Spine	first ray	Pluto

To these rays must be added (in both groups of human beings) the fourth ray which governs humanity itself as a centre in the body of the planetary Logos, thus bringing all the ray influences into a sevenfold stream of energy, playing upon the lower self in the three worlds or upon those who are entering into or are a part of the fifth kingdom in nature. Intensifying the problem for humanity as a whole is the problem of the individual within that whole. To the influences to which he is subjected as an individual through his *[518]* past and his own peculiar horoscope and to those in which he shares as a part of the fourth kingdom in nature must be added the effects of his two major rays (personal and egoic). These indicate his type of mechanism and his soul quality. It must not be forgotten either that his seven centres are in close relation to the planetary centres and that he is conditioned not only by the centres in his own nature and their rays but also by the centres found within the human kingdom and also by the planetary centres. With these we will now proceed to deal.

2. The Races, the Rays and the Signs.

The theme we will now consider is one which is of general interest but not of individual moment. Arguing as one ever must from the universal to the particular, it is essential that humanity relates its own mechanism to the greater mechanism through which the planetary Life functions and views his soul as an infinitesimal part of the world soul. It is necessary for him, therefore, to relate his Sun sign to his rising sign and his soul to his personality, viewing both as aspects and integral parts of the human family. This will be increasingly the case. This process is beginning to demonstrate in the steadily expanding group, national and racial consciousness which humanity is today demonstrating—a consciousness which shows as a spiritual inclusiveness or as an abnormal and wicked attempt (from the

standpoint of the soul) to fuse and blend all nations into a world order, based on material issues and dominated by a material vision. There was nothing spiritual in the vision of the leaders of the powers which were called the Axis powers. But the spiritual intent of mankind is slowly growing and the great Law of Contrasts will eventually bring illumination.

[519] I make these references to the present world situation because unless what I have to say is practical in value during this century of destiny, I might as well work at other modes and methods of raising the human consciousness. But there are those who see the issues clearly and will make due application of the imparted truths and for them I write.

Our theme concerns the planetary centres, the rays and the signs which govern and control them. I would first of all call your attention to the following facts which will bear repetition:

1. Our Earth, being a non-sacred planet, is in process of becoming a sacred planet. This means an interim of upheaval, chaos and of difficulty.
2. This transference out of the lower states of consciousness, expressed through the lower centres, into a higher state, can and will take place in this world period and in this century *if* humanity so wills it, *if* the Forces of Light eventually triumph and *if* the new world order comes into being. This it will do *if* the lessons of the war are learnt and right action follows as a result.
3. Three factors must also be borne in mind:
   a. The whole problem is vaster than anything the human consciousness can grasp, because it concerns the life experience and a point of crisis in the life of the planetary Logos.
   b. He, the Lord of the World, is releasing new energies into the form aspect, i.e., into the Life and the lives of the various kingdoms in nature.

   Humanity, being the most developed—both from the angle of the mechanism and of consciousness—is the point of greatest response.

The mineral *[520]* kingdom, through the excessive use of its form in the meeting of war necessities—munitions, ships, and planes, etc.—is being profoundly affected as are buildings, for instance, in blasted cities; the vegetable kingdom is almost as deeply affected through the destruction of vast areas of forests, fields and wide spaces of vegetation.

c. The Shamballa force, thus pursuing its work of destruction, is an aspect of the will and intention of the planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups. Later this will aspect will evoke the will-to-good and the will-to-build and to this humanity will respond on a large scale. Thus the evil which is now being spread abroad by the opponents of the Forces of Light will be neutralised by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.

It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal; I am indicating a problem of our planetary Deity; I am giving *[521]* you the clue to a scientific process which is going on under our eyes and which is today at a point of crisis.

As this is the Aryan or fifth root-race (and I do not use this term in the German, materialistic and untrue sense) there are today in the body of Him in Whom we live and move and have our being, five focal points of spiritual energy, expressing themselves through five awakened centres in that body. These five are:

1. Geneva.—The European continent.
2. London.—The British Commonwealth of Nations.
3. New York.—The American continent.
4. Darjeeling.—Central and Western Asia.
5. Tokyo.—For the Far East.

Today, these five centres are being abnormally and deliberately stimulated and vitalised. The energy which flows from them is profoundly affecting the world, holding great hope for the future but producing most disrupting and disastrous effects where the material side of human life is concerned. There are two centres in the planetary Life which are as yet relatively quiescent as far as any world effect is concerned. To them I assign no other focal point beyond hinting that within the continent of Africa one will some day be found, and later still (many millions of years ahead) another will be discovered in the region of Australia. It is, however, with the five centres in this fifth root-race that we are concerned.

The force which the centre at Geneva is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the "binding together in brotherly love" and *[522]* with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross—that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which has

protected that small country from the aggressive sweep of the Axis powers. The motto or note of this centre is "I seek to fuse, to blend and serve."

The force which is centred in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted at great cost and the effort is to express the Law of Synthesis which is the new emphasis, pouring through from Shamballa. Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, *if* the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve," as I told you earlier in this treatise (see the last page of *A Treatise on the Seven Rays* , Vol. I).

The force expressing itself through the centre, New York, is the force of the sixth Ray of Devotion or Idealism. *[523]* Hence the conflicts everywhere to be found between the varying ideologies and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations and the separative materialistic attitude of those who seek to keep the United States from assuming her responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the "gifts of the gods in the coming age of peace which will succeed this present point of critical suspension," as the *Old Commentary* phrases it. The sixth ray is either militant and active, or mystical, pacific and at present futile, and these two aspects at present condition the United States. The keynote of this world centre is "I light the Way" and this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two

major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing and not the origin of them as the pacifists so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The egoic ray of India is the first ray and hence the immediate effect of the inpouring Shamballa force is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators *[524]* such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world or those minor dictators, the tyrant in the home. It is interesting to note that the keynote of India is "I hide the light" and this has been interpreted to mean that the light pours forth from the East, and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through Shamballa is carried out and is in process of expression, a light will be revealed which has never yet been seen or known. There is a word in the Christian Scriptures which says "In that light shall we see light"; this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see the *Light of Life* itself—something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted. Of its nature and its effect, I have naught to say to you at present.

I would like here to interpolate some remarks. It is of deep moment to realise that Great Britain and the United States are closely related and that this relation makes certain realities and activities inevitable, once the soul of each nation is functioning potently; and that India and Great Britain are related through the first ray personality of Great Britain and the egoic ray of India. The implications are clear and interesting and also encouraging. The consciousness aspect of the British people is steadily shifting into an

expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost. The same thing is happening to the American people. The problem of shifting idealisms is great, as I have *[525]* said, and the temptation is to hide behind the glamour of fighting for an ideal rather than react to world need, and to omit to react to the ray of the soul which is the second ray of love.

The forces flowing through Tokyo are those of the first Ray in its lower materialistic aspect. Japan is governed by the soul ray in the consciousness of its leaders. Its sixth ray personality is responding to the call of the first ray energy; hence all the present unhappy attitudes and activities, and hence also its link with Germany through the soul ray of both nations and with Italy through the personality rays. Hence, therefore, the Axis.

I would here point out that in these inter-relations is no inevitable fate or unavoidable destiny. The aim of the individual disciple is to handle the forces which play through him in such a manner that only constructive good can eventuate. He can misuse energy or employ it for soul ends. So it is with nations and races. The fate of the nations lies in the hands of its leaders usually; they marshal the nations' forces, focus the national intent (if intuitive enough) and develop the characteristics of the people, leaving in fact behind them the memory of symbols of national intent, ideals or corruption. This could be seen working out in a demonstrable way in the two great guiding groups of world leaders: The three Axis groups of leaders, dominated by the evil German group, with Italy and Japan fighting at intervals (consciously seldom but unconsciously often) against the evil influence, and the second group—the leaders of the Allied Cause who represent their nations. No matter what past history may indicate in connection with many of the allied nations (past aggressions, ancient cruelties and wrong doing), they sought to cooperate with the Forces of Light *[526]* and endeavoured to salvage human freedom—political, religious and economic.

I would also point out in passing that the two major divisions of the world—the Occident and the Orient—are also governed by certain ray energies, as

follows:

The Occident	Soul Ray	Ray II
	Personality Ray	Ray IV
The Orient	Soul Ray	Ray IV
	Personality Ray	Ray III

I would remind you that we are in a period of shifting rays and that they change both for individuals and nations, for hemispheres and planets. All can move off a minor ray on to a major if destiny decrees. A study of the above tabulation will give much light to the inter-human relation. Three great countries hold the destiny of humanity in their hands at this time: The United States of America, Great Britain and Russia. Great fusing, racial experiments are going on in all these lands; the rule of the people is being developed in all of them though it is as yet in an embryonic stage. In Russia it is being retarded by a dictatorship which will shortly end; in the States by corrupt politics and in Great Britain by ancient imperialistic tendencies. But democratic principles are being developed, if not controlling; religious unity is being established though it is not yet functioning and all three countries are learning very rapidly, though the United States at present is learning the most slowly.

The Occident and the Orient are linked through the personality ray of the Occident and the egoic ray of the Orient and this indicates eventual understanding once the second ray occidental soul becomes the dominant factor. When these various relationships are somewhat grasped by the peoples of the world you will get the clue to the various happenings taking place today and will understand the goal *[527]* and the method of its attainment more clearly. There is much deep research work to be done, for the science of energy relationships is yet in its infancy. The next few years will see it gain. What is really happening is a shift in the human consciousness from its focus on individual energies, functioning through some specific ring-pass-not (individual, national, continental or racial) to a grasp of their inter-relation and effects upon each other. This science can be studied in various ways:

1. From the angle of antagonisms which seem inevitable and which can be accounted for by the ray energies and which can be offset by soul energies rightly employed.
2. From the angle of identity of forces, leading inevitably to identity of interests and activities.
3. From the angle of fusion, of unity, of vision and of goals.
4. From the angle of humanity as a whole. If it is remembered that humanity is primarily governed by two rays (the second and the fourth) it will be found that those nations and countries whose governing rays are also the second and the fourth must and will play an important part in determining human destiny.

Therefore, through the five major centres in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity and so will be the type of consciousness, interpreting and using it. The ancient occult truism remains accurate: "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence." This remains an immutable law.

[528] The five cities which are the exoteric expression of the esoteric centre of force and through which the Hierarchy and Shamballa are seeking to work are the correspondence in the planetary body to the four centres up the spine and the ajna centre in the body of humanity and of individual man. In all three cases, they are "living, vital, focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by Shamballa and some by the Hierarchy. The head centre of the Occident is beginning to react to second ray energy and the ajna centre to fourth ray energy and in this lies the hope of the race of men.

3. Planetary and Systemic Centres.

I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centres and the rays, including the rays

of nations and of races. You will find a wealth of information hidden in my various statements if due search is made and the material is gathered together into a coherent whole. I would ask you to study and compare, to read and search *topically* and to extract all that I have said about the various nations, their governing constellations and their planetary rulers. There is a wide field of research here. This research will fall into several categories:

1. Research into the nature of man's centres, the nature and influences of their governing planets, their inter-relation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution *[529]* which will reveal all relationships and produce two basic "events in time":

   a. The blending of the subjective and objective life of the individual in the waking consciousness.

   b. A new relation established between men which will be based upon the above fusion.

2. Research into the various national centres and their esoteric ruling energies, revealing in a more universal manner and with a wider horizon the destiny of humanity in relation to its group units, large and small. The soul and personality qualities of nations will be studied, the centres within each nation which focus certain ray energies will be noted, and the qualitative emanations of its five or six major cities will be investigated. Let me here give you an instance of what I mean: the influences of New York, Washington, Chicago, Kansas City and Los Angeles will be the subject of scientific research; the psychic atmosphere and the intellectual appeal will be studied, effort will be made to discover the soul quality and the personality nature (the spiritual and the materialistic tendencies) of these great aggregations of human beings which have come into expression in certain fixed localities because they are expressions of the force centres in the vital body of the nation. Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore,

Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present. Under the plan and contingent upon the energies pouring through the five planetary centres according *[530]* to plan, there are three great fusing energies or vital centres present upon our planet:

a. Russia, fusing and blending eastern Europe and western and northern Asia.

b. The United States (and later South America) fusing and blending central and western Europe and the entire western hemisphere.

c. The British Empire, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet. These are the three major world blocs from *the consciousness angle* and from the angle of world synthesis. Other and lesser nations will participate in the process with full independence and cooperation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity, and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on). The keynote, however, of human living will be struck by Russia, Great Britain and the United States—not because of their power, their historical past and their material resources or territorial extent but because they are in a position to fuse and blend the many types, because they are far-visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally *for the people* . Their basic Constitution, Magna Charta and Bill of Rights are human. Other nations will be gradually swept into line with these fundamental spiritual requirements, or—if they are already based on these human principles and not on *[531]* the rule of a powerful minority, exploiting an unhappy majority—they will cooperate freely with these greater nations in a federation of purpose and of interests until such time when all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole. Humanity

will then emerge into the light of freedom with a revealed beauty and a spiritual purpose, hitherto unknown.

3. Research into the relation of the planetary centres to the systemic centres, the sacred planets and the energies pouring through them from the constellations which they "rule" in the esoteric sense. This is one of the paradoxes of occultism but it can be understood if the student remembers that the centres in his etheric body rule the planet *in so far* as they are receptive or non-receptive to the influences emanating from the planet, via the planetary centres.

Beginning as ever with the study of the microcosm as the clue to the macrocosm, but seeking at the same time to envisage the macrocosm in order to understand the microcosm, man will some day establish an intelligent relation to the whole of which he is a part and this with conscious cooperation. Thus the higher mind and the lower mind, the abstract and the concrete, the subjective and the objective will be brought into a functioning unity and man will be *whole* .

I cannot give you the relation of the planetary centres to the human centres or of the systemic centres to the planets. Too much knowledge would be given too soon and prior to the time when there is enough love present in human nature to offset the possible misuse of energy with *[532]* its often disastrous consequences. The colours, the mathematical rate of the higher vibrations which emanate from the centres—individual, planetary and systemic—and the quality (esoterically understood) of the energies must be the subject of human research and self-ascertained. The clues and the hints have been given in the Ageless Wisdom. The slower method of research is the safer at present. In the next century and early in the century an initiate will appear and will carry on their teaching. It will be under the same "impression" for my task is not yet completed and this series of bridging Treatises between the material knowledge of man and the science of the initiates has still another phase to run. But the remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the

foundations of the old and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

All this is dependent upon the triumph of the Forces of Light and the consequent victory of those who stand for human freedom. If the forces of materialism and cruelty triumph and selfish and wicked national interests and ambitions had prevailed, the revelation would still come but very much later. The issue is not in the balance and there is no need to despair. The courage of those fighting for freedom remains unimpaired. The Hierarchy *stands* . Light is breaking in the world as the realities of the situation emerge more clearly.

Be of good cheer for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest *[533]* pit of hell. There is need however to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on Earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back.

CHAPTER V - Three Major Constellations and the Zodiac

[537] There exists at this time an inter-relation between three of the constellations upon which I would like somewhat to enlarge, because their potency and the climax of their inter-relation is being reached at this time. From 1975 on, that potency will greatly lessen until it fades out. The period of this interplay of three major energies and their focussed potent effect upon our planet began in 1875, achieved momentum in 1925, will reach its highest expression (for good or evil) in 1945 and will then decline slowly until 1975. These three constellations are: Leo, Capricorn and Pisces. These are curiously and most mysteriously related to the fourth kingdom in nature and therefore to the evolution and the destiny of the human family. Add to these the emerging energy of Aquarius, and you have four energies which are playing upon the vehicles of men and producing peculiar effects—both destructive and constructive.

Twice before has this relation and intensification of vibration occurred: At the time of the coming of the Sons of Mind to the Earth during the Lemurian age and once in the Atlantean period at the climax of the conflict between the Lords of the Dark Face and the Lords of the Shining Countenance. (See Volume II of *The Secret Doctrine* or the *Vishnu Purana* . A.A.B.) In the earlier activity, the fourth active constellation was Gemini and in the Atlantean *[538]* it was Sagittarius. The effect then was on the physical plane (the earliest was on the mental) and the great Flood eventuated to which the Bible bears testimony. It brought about the destruction of the humanity of the time, but released the indwelling life for further experience and development.

1. Leo, Capricorn and Pisces.

The effects produced are mass effects and the Rulers of these constellations which move into activity at this time are those listed in one of the earlier tabulations which I gave you.

Leo.—Ruler: The Sun, veiling Uranus, the planet of occultism, and that which governs group relations, organisations and the eleventh House. It relates the Leo influence to Aquarius.

Capricorn.—Ruler: Venus, governing the second House, which is concerned with economics, the distribution of money and metals and which rules Taurus, the "seed house" of illumination and the new emerging light. Venus also rules Libra *exoterically* and the seventh House wherein enemies are recognised and unions and friendships achieved.

Pisces.—Ruler: Pluto, governing the eighth House, the house of death, of dissolution, of detachment and ruling Scorpio, the sign of testing and of discipleship.

This tabulation and its inferred relationships warrant careful study in the light of modern affairs and the present world situation. From the angle of the ray energies involved and seeking to control human life, you have the influence of the seventh Ray of Ceremonial Law, Order and Magic, *[539]* the fifth Ray of Concrete Knowledge, or Science and the first Ray of Will unitedly bringing about fundamental changes, and ushering in the new era. This combination is terrifically potent and brings about the precipitation of inner forces, an increased activity of the lower mind and an outpouring of the Shamballa force —all three of which can be seen functioning in the field of the planetary life today as never before. The greater effect is produced owing to the greatly increased sensitivity of mankind, compared to the two other times in which (in cyclic evolution) these three constellations were active. The combination is seen demonstrating in human affairs today. It was responsible for the organisation which lay behind the World War—an organisation involving all three levels in the threefold world of human evolution and which affects also the three kingdoms in nature, climaxing in the fourth. It is responsible for the use of mental power on a vast scale, notably in the material sense as at present and for the achievement of human desire, plus the self-will of an evil few, who, because of the seeds of evil in their own nature, respond to the lower aspects of this force. It is also responsible for the steadily mounting will-to-good of the awakening many.

A close analysis of these constellations, their planetary rulers and the ray forces which these transmit will clarify the world issues in an amazing manner, plus an appreciation of the houses in which these effects will primarily be felt. The following brief tabulation may prove useful, even if it is only a repetition of that earlier said:

Constellation	*Ruler*	*Ray*	*House*
Leo	The Sun (Uranus) . .	Seventh	Eleventh
Capricorn	Venus	Fifth	Second and Seventh
Pisces	Pluto	First	Eighth

[540] The energies poured out, therefore, will be felt primarily in those aspects of human living which are influenced by the rulers of certain houses.

The seventh Ray of Ceremonial Order or Organisation is felt in the house of relationships, of organisations and of mutual effort and of aspiration (either towards good or evil). The forces of this ray work out on the seventh or physical plane—the plane whereon major changes in all forms are made and on which the disciple must firmly stand as he takes initiation.

This seventh ray sweeps into organised and directed activity the world of forces upon the outer sphere of manifestation, and produces the precipitation of Karma, which, in this case leads to:

1. The working out into expression of all the subjective evil of the life of humanity, thus producing the world war.

2. The initiation of the planetary Logos and—with Him—of all who take their stand upon the side of the Forces of Light. This takes various forms as far as humanity is concerned:

   a. The initiation of the consciousness of the masses of men into the Aquarian Age, bringing them under the new influences and potencies, and enabling them to make a response of which they would not otherwise be capable.

   b. The initiation of the aspirants of the world on to the Path of Accepted Discipleship.

c. The bringing about of certain major initiations in the case of those world disciples who are ready enough and strong enough to take them.

[541] In spite of the vast destruction everywhere, the work of the seventh ray is being increasingly felt; the destruction of the forces of evil is going on even though at great cost to the Forces of Light; simultaneously there is a regrouping and a rearrangement of human attitudes and thought; this is brought about as a result of the tremendous demand upon the world thinkers for direction and guidance. Thus the nebulous structure and the dim outlines of the New Age civilisation can already be seen.

The underlying spirit of freedom will triumph as it is organised into revolt against slavery. To this end, the seventh ray will increasingly make contribution.

Leo, the constellation in which the keynote is full self-consciousness, is becoming increasingly dominant. The issues involved in today's situation are becoming clearer in the minds of the masses of the people; they can and will act with full awareness and intentional conscious purpose when the right time comes and will understand the implications and the price involved in a manner not hitherto possible. Hence the meaning back of my reiterated statement that the issues and determinations of the present situation are in the hands of humanity itself. The "stars in their courses" will aid humanity or bring destruction, according to human determinations. Men can achieve liberty and organise for the New Age with its unique civilisation and constructive synthesis, or they can commit suicide (if I may speak symbolically) and hand over their immediate future to the forces of evil and of death. These work for the death of all the true values and of all for which the human spirit has fought.

The self-consciousness aspect of the human being is *[542]* being steadily expanded under this major interplay and through the forces transmitted by Uranus, via the eleventh house, and will ultimately give place to group consciousness and group relationships and group work. Hence the trend towards amalgamation today, towards federation, spheres of action and the many groups which distinguish increasingly human intercourse. The group

spirit and the forms through which it will express itself are being increasingly demonstrated and this constitutes a veritable initiation for the race. It is the emergence of the glory of the human spirit in a more definite and arresting way and involves an orientation towards freedom which will later stand in the historical records as the outstanding characteristic of this age of major conflict. Humanity is today participating in the preparatory tests for initiation, the initiation of the world disciple. Great is your privilege to be taking part in this. Forget not that eleven is the number of the Initiate and that today it is the eleventh house which is so dominant; forget not that Aquarius, the eleventh sign, is the sign of universal relationships, interplay and consciousness. For all this, the combination of signs, Leo, Capricorn and Pisces—is preparing the race.

The evil men who guided the destiny of Germany talked of world groups and of the European Order of Nations but it was a grouping around Germany as the centre and for the selfish interests of Germany. The grouping which is a part of the divine Plan is not around any one nation but a grouping based on the ideal of brotherhood, on the will-to-good and on the freedom of the whole. One expresses a selfish materialistic distortion and the other a spiritual objective.

Capricorn is related, as you have been told, to initiation; *[543]* it is also the sign of the coming world Saviour and these higher aspects of the Capricornian influences can be potently demonstrated if humanity so wills it and will take advantage of the Venusian influence to *use the mind as the reflector of soul purpose.* If this does not take place, the present situation will turn into something far worse—a situation wherein the mass of men will be "re-initiated into the Earth and forced to turn their backs upon the dawning light." A dark period of civilisation will ensue. Instead of the dark cave of initiation wherein the light of the initiate's own nature illumines the darkness and so demonstrates his command of light, the dark cave of materialism and of physical, animal control will take the place of the "lighted Way." The earthy aspect of Capricorn, the lowest concrete aspect of the mind and an increased control by the Taurian spirit in its worst form will take the place of the divine

possibility of entrance into greater light, the manifestation of the soul nature and the recognition of the "light which is found in the eye of the Bull."

Such are the possibilities confronting the world of men today; the issue is dependent upon the final triumph of the Forces of Light (working through the Allied nations) or on the control of the forces of materialism. Germany represented materialism in the West and Japan in the East. I would also add that those who in both nations (and there are many such) represent the "lighted Way" were so imprisoned in their environment and so dominated in their personalities by the thoughtform of their powerful rulers that for them right action was impossible. It is this thought which prompts the Hierarchy to renewed effort. The Forces of Light recognise and work for the spiritual good of all people, irrespective of their national relations. They are *[544]* working for the release of Germany from the glamour which descended upon her people. The Hierarchy makes a distinction between the bewildered mass, the wrongly educated youth and the obsessed leaders in all branches of the government. The latter are "shells," obsessed by evil entities and hence their dynamic, one-pointed potency, hence also their extreme skill and cunning, based on very ancient evil experience and hence also the well-nigh ludicrous falsity of their propaganda. They are the spirit of materialism embodied, devoid of all true feeling and perception, lacking the light of love and understanding, but powerfully animated by the energy of substance itself. It is time that men woke up to the nature of these beings who sought (under the present grouping of constellations) to enslave the race. The earthly influence of Capricorn made their activity possible; they themselves have been evoked out of their evil past by the material side of humanity itself and the potency of the massed selfishness of mankind. In like manner, the Forces of Light can be evoked in tremendous potency but only by the massed aspiration and spiritual desires of the peoples of the Earth. Of this evocation, there are already signs.

The Venusian influence—as you will have noted—brings in likewise the influences of Libra. You find today a cycle wherein an appropriate balance or point of equilibrium has been brought about which is a correspondence to the great point of balance on the Path of Involution when spirit and matter balanced each other, making the upward arc of evolution the next possible

step. This time the balancing is on mental levels; in the earlier crisis, it was on the physical plane. This point of equilibrium is to humanity, to the Sons of Mind, what the earlier point of crisis was to the planetary *[545]* Logos. This is a fact to be remembered and given due place in your thinking. The problem to be solved is: Which aspect of humanity will finally triumph and so disturb the balance by achieving dominance—spirit or matter, soul or personality? Such is the nature of these points of crisis. As in the planetary crisis, if spirit should triumph, a new feature, function or quality of divinity will begin to manifest —the highest mind. In the human crisis, the same thing is possible. If the spirit of man triumphs, then the aspect of true love in its divine nature and with its group emphasis will be possible. Such are the issues involved.

To bring about the full presentation of the choice and to indicate the mode whereby the spirit of man can triumph, the influence of Pisces was called in or rather evoked. It is conditions which evoke, aided at times by voiced Words of Power on the part of the Hierarchy. Pisces, through its ruler, Pluto (ruling both the mass and the disciples esoterically), necessitated the triumph of death —not necessarily physical death—leading to the dissolution of the form of man. It is frequently the death or ending of old forms of civilisations which cyclically come and go; of religious teaching when it does not serve the need of the spiritual nature of the people (as is today the case); of educational processes which fail to educate the developing nature of man and serve only to delude and imprison. When I say this, I mean not the death of religion or of forms of thought. I refer here to death as the Great Releaser, which shatters the forms which are bringing death to that which is embodied. It is to this philosophic death in its lowest aspect that Germany has responded. The destruction of religion which Germany sought to bring about is not a prelude to the establishment of a better approach to divinity but the effort *[546]* to evoke the ancient gods, to deify the forms of matter and to make the state the supreme end of men's lives; the spirit of love and of individual right relations are not known—those relations which are so basically characteristic of the Kingdom of God.

The completely atheistic approach of Russia to the problem of religion at the time of, and during the period of, the revolution is much more sound than the

German approach. The spirit of man in its essential divinity can be trusted to arise unhurt from the experience in answer to the call of the undying spirit. This call can sound forth clearly in a void and be evoked by time and circumstance—unopposed if the only difficulty with which it is confronted is the spirit of agnosticism and an attitude of questioning. But the imposition of the ancient myths in an effort to still the demand for truth and the carefully planned attack upon the Christ of the world is dangerous, evil, and will cause retrogression. Of these, the rulers of Germany were guilty. They did not succeed in quenching the spiritual life of the nation because religion in Germany was not corrupt as it was in Russia and needed not such a drastic purification. These are points which thinkers would do well to remember. In mystical Russia, the seeds of the spiritual life are emerging to fresh beauty and a triumphant religious ideal is on its way to manifest; in Germany, ancient crystallised forms of belief are met with something more ancient still and the combination of world dislike and decadent forms will make the lot of the German people one of great tragedy. In the consequent struggle for that which is spiritually alive and in the effort to regain belief in the realities of divine revelation, and in the determination to right the evil wrought by her rulers to the world, Germany may some day regain the expression of soul life. To this end, she must be first released *[547]* from evil rule and then aided to regain her spiritual standing.

Pluto, therefore, comes into full force and expression in order to stage the testings of the world disciple and to this end brings in the potency of Scorpio, the sign of discipleship. Under these influences, the death of forms must eventuate leaving the disciple free; the dissolution of old group structures of thought, embodying worn-out ideas and ideals must necessarily supervene; crystallised old forms must dissolve and disappear, but in their place the undying spirit—impressed by revelation and sensitive to the emerging new concepts of truth—will create the needed new forms of appropriate expression.

Such are the influences which today are dominating the world, finding expression according to the type of vehicle which reacts to their impact. The type of *conscious response* and resultant activity is—as the occultist well

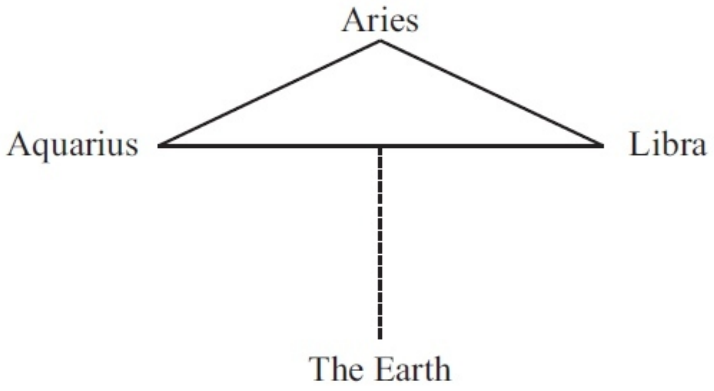
knows—dependent upon the quality of the vehicle which is receptive to the approach of any type of energy. The interplay of the energy and the vehicle then produces consciousness of some kind. This is a basic and unalterable law.

In the few things which I have been able to say anent these constellations and their relation to our planet at this time, I trust I have made clear and practical something which esoteric astrologers need unceasingly to grasp—the fact that once it has been established which constellations are at any one time influencing our Earth, which planets—exoteric and esoteric—are transmitting their influence and which rays are consequently active, it should be possible to prove then the *fact* of these distributed energies by the appearance upon Earth and among men of their appropriate results, and the expected response. *[548]*

2. Three major planetary influences today.

Within the solar system itself, three of the sacred planets are peculiarly active. They are:

1. *Uranus* . This planet is the exoteric ruler of Aquarius; it is also the esoteric ruler of Libra and the hierarchical ruler of Aries. It is peculiarly active at this time and brings in the energy of the seventh ray. The circulating of its energies can be portrayed by the following symbol or diagram:

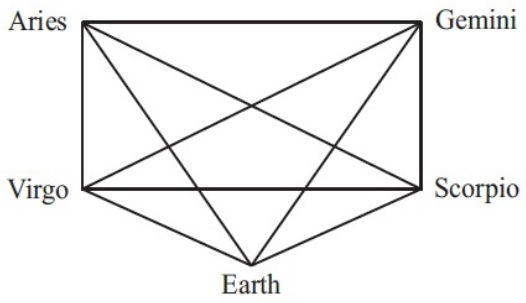


This triple inflow of seventh ray energy, coloured by the force of three great constellations, is potent to effect major changes in our little planet. It is interesting to realise that Aries, the Inaugurator, is rendered effective on the

Earth through the organising potency of Uranus. Aries is the source, the beginning and the initiator of the New Age and its coming civilisations, of the appearance of the kingdom of God on earth and also of the individual initiate into the Mysteries. Aquarius is the present Determiner of the future. That which is now initiated in Aries will become manifested in Aquarius, and Libra will enforce the achievement of a point of balance or (esoterically speaking) of the "escape from opposing forces at the midway point between the source and the goal."

2. *Mercury* is the expression of fourth ray energy and this is, as you know, peculiarly related to the fourth *[549]* kingdom in nature, the human kingdom. It is the esoteric ruler of Aries (hence it "leads into the mysteries") and is also the exoteric ruler of Gemini, which is the sign of the major opposites as far as humanity is concerned, because it signifies soul and personality, consciousness and form; it is also the exoteric ruler of Virgo, the Mother of the Christ-Child, or the form and that which indwells the form. It is, finally, the hierarchical ruler of Scorpio, which is the sign of discipleship.

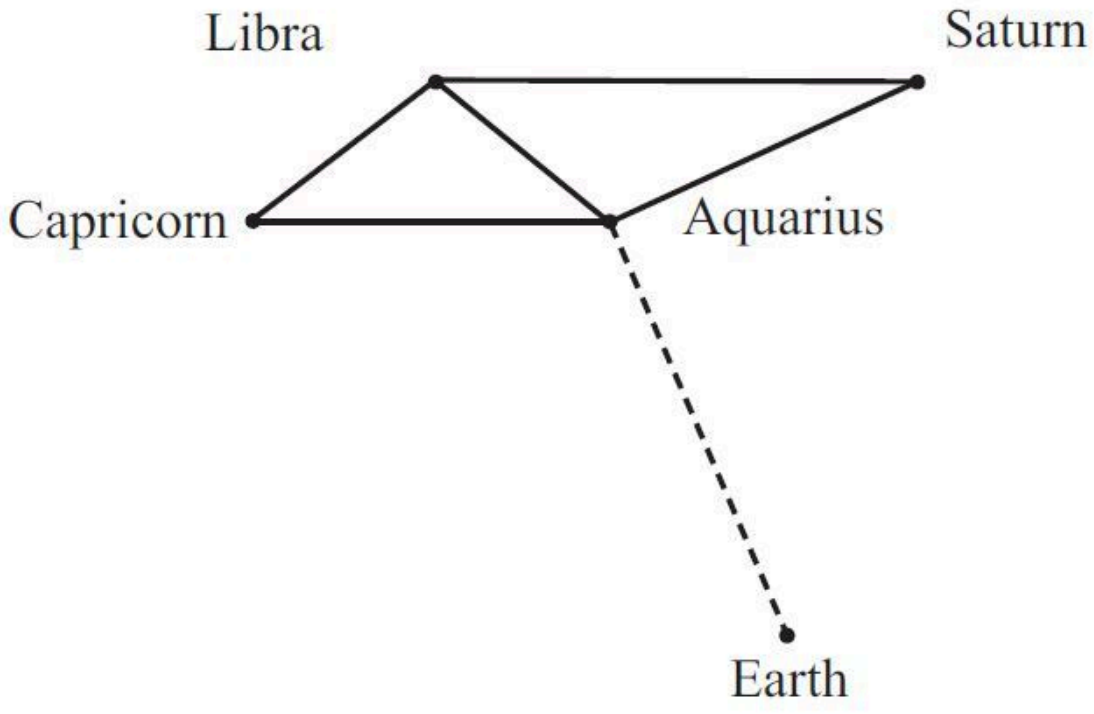
This, therefore, brings into a close relation four great constellations, each of which has a peculiar relation to the dualities with which man has a definite evolutionary concern. These are expressed in a unique manner for humanity through Aries, Gemini, Virgo, and Scorpio and the following diagram is descriptive of the nature of that relation:



When visualising these diagrams, the symbol should be seen in rapid revolution. Mercury, the Messenger of the Gods, carries to humanity a certain type of force and this precipitates a point of crisis; it brings about the next

great revolution which will lead mankind on to new experience, and to the revelation of the divinity which it is the destiny of man to reveal.

3. *Saturn* . This planet applies the tests and is so chosen or invoked because the third ray is not only its particular ray but is also the ray of our planet, the Earth. The two notes synchronise. Saturn is also the hierarchical ruler *[550]* of Libra and, therefore, it brings to the manifestation of mankind and to the various hierarchies involved, a point of crisis to which the clue and the outcome lies in the recognition of *balance* . As Saturn also controls Capricorn in two of its three expressions or fields of influence, it is powerful in the three fields—exoteric, esoteric and hierarchical—and if you will relate what I here say to what I have said in an earlier part of this treatise re Capricorn, you will see how the sign of initiation hovers over our planet as well as over the destiny of the individual disciple. You have therefore an expression of the third ray force which the following diagram makes clear:



Saturn rules one of the decanates of Aquarius.

This makes factual and clear that at this time, the signs of balance and of initiation can be intelligently used to produce effects on our Earth and this they will immutably do.

These statements conclude what I feel it necessary to say at this time. Initiation—characterised by self-initiation—is the demand of man today. The stars declare it and decree it. The Hierarchy therefore intentionally collaborates. The crying demand and aspirations of man indicate appreciation of the opportunity and recognised understanding of the proved necessity. The Spirit of Life enforces this.

CHAPTER VI - The Three Crosses

[553] I shall not be able to handle the subject of the three zodiacal Crosses—the Mutable, Fixed and Cardinal Crosses—in any detail, owing to the fact that they are concerned with the *wholes* or with the syntheses of manifestation and with the *unified* experience of an incarnating entity, be it God or man. They can, therefore, be truly comprehended only by those with an inclusive consciousness, i.e., with an initiate-awareness. Some general comments can, however, be made.

These three Crosses are as you know:

1. *The Cross of the Hidden Christ* —The Mutable Cross.
   a. This is the Cross of the four major energies which produce the conditioning circumstances which transform animal man into an aspirant.
   b. It is, therefore, the Cross of the personality or of the steadily developing and finally integrating human being. This takes place at first in response to circumstance and later to soul inclination.
   c. It is the Cross of temporal and temporary change, of fluidity and of those constantly altering environments which drive the soul within the form from one extreme of experience to another, so that the life shuttles between the pairs of opposites. *[554]*
   d. It is the Cross of the responsive form, nurturing and developing the life of the indwelling Christ, the hidden Soul or Lord of Being.

   The four arms of this Cross are Gemini—Virgo—Sagittarius—Pisces. It is sometimes called the Common Cross because it conditions the common herd, the mass of humanity.

2. *The Cross of the Crucified Christ* —The Fixed Cross.
   a. This is the Cross composed of the four energies which condition the life of the man who is first a probationary disciple and then an accepted or pledged disciple.

b. It is outstandingly the Cross of the soul. The man who is upon the Fixed Cross is becoming increasingly aware of its direction and influences and does not respond as blindly as does the man upon the Mutable Cross. He does not "mount this Cross of Right Direction" in a technical sense until he has attained some measure of soul contact and has had some *touch* of illumination and of spiritual intuition—no matter how fleeting that touch may have been.

c. It is the Cross of "fixed vision and of that immovable intent which draws the man from points of light to blazing solar radiance." The man upon the Fixed Cross says: "I am the soul and here I stand. Naught shall remove my feet from off the narrow place whereon I stand. I face the light. I am the Light and in that light shall I see Light."

d. It is the Cross whose four energies blend with *[555]* and transmit the energies of the solar system itself. This it can do because the man upon the Fixed Cross is becoming increasingly conscious of issues which are larger than himself, more engrossing than his previous interests and which concern humanity in its relation to the solar forces and not just to the planetary forces. He is becoming sensitive to a larger whole.

e. The energies of this Cross continue to evoke response until the time of the third initiation.

The four arms of this Cross are Taurus—Leo—Scorpio—Aquarius. It is called the Fixed Cross because the man is stretched upon it by the directed choice and immovable intent of his soul. From that decision there is no turning back.

3. *The Cross of the Risen Christ* —The Cardinal Cross.

a. This is the Cross whereon, under the occult paradox and in time and space, the Spirit is crucified. Its four energies govern and direct the soul as it moves forward upon the Path of Initiation. Necessarily, as it deals with so exalted a state of consciousness, there is but little I can say anent this Cross except the vaguest generalities.

b. It is, therefore, pre-eminently the Cross of Initiation and of "beginnings." It concerns fundamentally "the beginning of the endless

Way of Revelation" which starts when Nirvana is entered and for which all the previous stages of the Path of Evolution have been but preparatory.

The following quotation may carry understanding and help to illumine this most difficult *[556]* subject, indicating the significance of this Cardinal Cross as a consummating influence and revealing that which lies ahead of those who attain hierarchical standing:

"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have spiritually civilised the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which Nirvana is but the beginning," (*Tibetan Yoga and Secret Doctrines.* Page 12.)

c. It is the Cross of the "widespread arms, the open heart and the higher mind," for those who lie upon this Cross know and enjoy the significances underlying the words: Omnipresence and Omniscience, and are in process of unfolding the higher phases of Being which we inadequately cover by the word, Omnipotence.

d. The energies of the Cardinal Cross blend with the energies to which we can give no greater name than *cosmic energy* even though that word is meaningless. They carry the quality of the One about Whom Naught may be Said and are "tinctured with the Light of the seven solar systems" of which our solar system is one.

e. The scope and cycle of its influence in the life of the initiate is utterly unknown even to our planetary *[557]* Logos Who is Himself stretched upon its "widespread arms."

1. The Cross of the Hidden Christ.

Speaking generally, therefore, the Mutable Cross governs the form or body nature, controls the whole life cycle of the individual soul through the stages

of the lower experiences of humanity, the strictly human stages, and the integrating processes of personality development until the man stands forth as an aligned person, slowly reorienting himself to a higher vision, a wider horizontal and vertical grasp of reality and thus becomes the aspirant. This Cross governs the lower triad in manifestation and rules in the three worlds of human evolution. The Fixed Cross governs the soul which is now conscious within the human form and in the three worlds, but controls throughout what is called "the five worlds of human attainment"—the three strictly human levels of activity and the two superhuman, i.e., the lower trinity and the Spiritual Triad. It deals with the entire life of soul experience and expression after the Mutable Cross has effectively forced the man on to the Path of Purification and of Discipleship. It is concerned with the integration of soul and personality and their complete blending or fusion. The Cardinal Cross governs the manifestation of the Monad in all its glory and beauty, and this cycle of influence falls into two stages: the one in which the Monad expresses itself upon the six planes of manifestation in "wisdom, strength and beauty" through the medium of the integrated soul and personality. This is a relatively brief stage. Second, the stage wherein—withdrawn and abstracted from those forms of Being—"the ONE proceeds upon the higher Way and passes on to *[558]* realms unknown e'en to the highest of the Sons of God upon our Earth."

It might be added that the Mutable Cross is the conditioning influence in that great planetary centre which we call the human; that the Fixed Cross is paramountly the major controlling set of energies governing, and being transmitted by, the centre which we call the planetary Hierarchy; whilst the Cardinal Cross rules and conditions (in a manner unknown to men) that great planetary centre to which we give the name Shamballa.

You will see, therefore, how stupendous is my theme. Only those, may I again repeat, who can think in terms of one or other of the three above Wholes, will *know* whereof I speak; lesser minds will get a general picture or vision of transcendental possibilities which will aid them to an expansion of consciousness, but what I say will remain far-off in the realm of the (temporarily) unattainable.

Will it clarify the subject technically and academically if I point out that—

1. *The Mutable Cross* is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself.

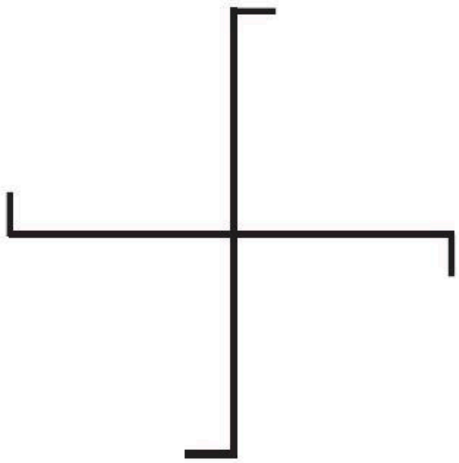
2. *The Fixed Cross* is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.

3. *The Cardinal Cross* is the Cross of the Father, the first aspect of the sacred Trinity, Who sent forth the Holy Spirit (the Breath) because the Mind of God visioned a destiny for matter which had been long in coming. *[559]* Now that the "time was at hand," the Son fulfilled the law in cooperation with the Holy Spirit and this in response to the fiat of the Father.

These three Crosses are, in their totality of manifestation, related to the three basic energies which brought the solar system into being; they constitute the three major and synthetic expressions of the supernal Will, motivated by love and expressed through activity. Upon these Crosses, the ability to see the Whole, purpose-motive-expression, life-quality-appearance, shifts and changes. Upon *the Mutable Cross* , the crucified man sees naught of the picture. He suffers, agonises, desires, strives, is the apparent victim of circumstances, and is distinguished by a veiled vision and inchoate longings. These gradually take shape until he reaches the stage of *acquiescence and aspiration* . Then he finds himself upon *the Fixed Cros* s and begins to grasp the whole of the purpose of experience upon the Mutable Cross (as far as humanity is concerned) and to realise that there is a hierarchical purpose which can only be grasped by the man who is willing to be crucified upon that Cross. He reaches the stage of responsibility, self-awareness and right direction. His orientation is now "the spiritually vertical which involves the inclusive horizontal." At this stage, the Plan of the Logos begins to take shape in his consciousness. Upon *the Cardinal Cross* , the purpose and the unified consummations of the two earlier crucifixions become almost blindingly apparent and a vision of the unified intent of the three Persons of the underlying Trinity (each upon His Own Cross) emerges with clarity.

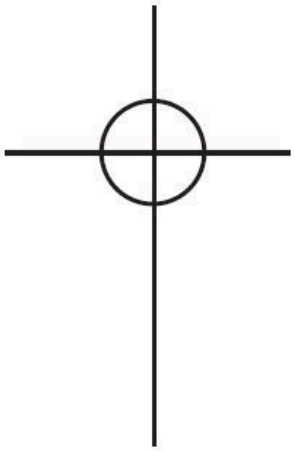
Perhaps the simplicity of the following three symbols may serve somewhat to clarify that which I have tried to impart. *[560]*

The Mutable Cross of material change and constant movement can be depicted by the swastika.



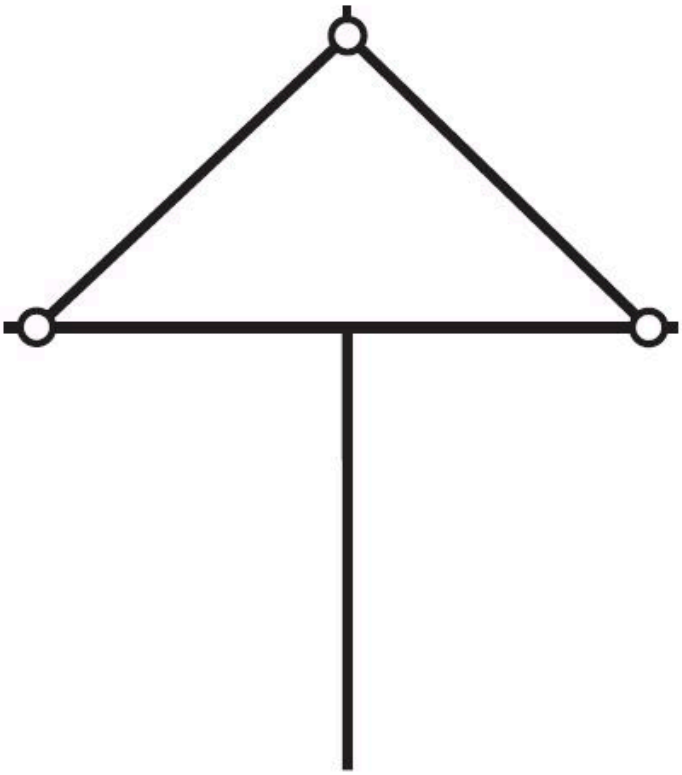
The man is unconscious of the nature of the four entering energies and interprets little in terms of the soul. The energies make their impact upon him and drive him into material activity. This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit. It might be said that the swastika "drives into danger dire and into evil ways, those whose greed is great and who see no beauty in the dawning light and who know no love of human lives." To those who respond not to the lower aspects and effects of the whirling Cross (as it is sometimes called) "the swastika flings them from itself and far afield until they come to rest upon the Cross of *chosen* crucifixion," the Fixed Cross of the pledged disciple.

The symbol of the Fixed Cross (as far as humanity is concerned) might be depicted thus:



Here you have the *[561]* Cross of Humanity. On this Cross, the man is illumined and conscious of the effects of the completed cycle (indicated by the circle) of the four energies to which he was subjected upon the Mutable Cross.

The symbol for the Cardinal Cross is more complicated and can be portrayed thus:



Here you have the triangle of manifested Monad, plus the three cycles of four energies, focussed and blended in unity; you have also the line of evolution (the evolution of consciousness) going down deep into, and becoming inclusive of matter and at the same time reaching out into the "Spaces of Divinity."

Much that can be said anent the three Crosses has been already covered in scattered form when dealing separately with each of the twelve signs of the zodiac; it need not here be repeated. This Treatise, like *The Secret Doctrine* , is designed to instigate research and the power to delve and seek, because that process has a definite effect upon the cells of the brain and leads to a needed stimulation. In the study of the Crosses, the true meaning of their influence will only appear as you begin to think in terms of synthesis or of the relation of the four streams of energy, flowing unitedly upon and through any form of divine manifestation. This is by no means an easy thing to do, for the ability to think synthetically is only just beginning to appear in the foremost minds of the race. It can be illustrated, and then only analytically (which ever negates

synthesis) by remarking in connection with the Mutable Cross, for instance, that the *[562]* synthesis of evolution, its problem and its goal all appear in a united, whole presentation when the influences are viewed as follows:

1. Gemini—the presentation of duality.
2. Virgo—the presentation of blending life and form.
3. Sagittarius—the presentation of focussed energy.
4. Pisces—the presentation of a blended radiance.

This culminating radiance is the result of the focus of life, intention, and energy into a "radiant point of power." You have been told that in connection with the Mutable Cross *at this time* the sign Pisces is the most potent and when the work of the Mutable Cross has been accomplished, the acquiescing disciple passes onto the Fixed Cross and prepares for the tests and trials of initiation. This is expressed for us in the occult symbology of the *Old Commentary* as follows:

> "The Light shines forth because the greater light and the lesser light approach and then invoke each other. Their blended lights, though not yet one radiant sun, are merging fast. These blended lights reveal the Lighted Way.
>
> The man beholds himself taking this other Way, the Way of lighted wholes; this leads from form to soul, from dark to light and thus around the Wheel. Retracing thus his steps and backward moving on the Way (the reversed wheel of the zodiac, A.A.B.) he forward moves.
>
> A new light enters in. The Seven Sisters play their part (the Pleiades are in Taurus, the first sign of the Fixed Cross) and then three lights shine forth. And thus one radiant sun appears."

[563] The theme of all three Crosses is fusion and integration. The fusion of the personality into one functioning whole; the fusion of soul and personality consciously; the fusion of the threefold expression of divinity—Monad, ego and personality—so that there is an *appearance* of the blended energies. The keynote of their influences is the power to include and the full expression simultaneously, in time and space, of the vertical and the horizontal life.

It should be noted that there are seven forms of light, related to the substance of the seven planes. These are stimulated and enhanced by the twelve forms of light of the twelve Creative Hierarchies, related each of them to one or other of the twelve signs of the zodiac. On this I may not enlarge as it concerns the mysteries of the higher initiations. I simply make the statement so that it may be appreciated by you as an occult fact to the proof of which you may not yet have access. A paralleling statement would be that the light of the seven centres in man (when enhanced by the light of the seven planetary centres) and the five kingdoms in nature (7+5=12), plus the twelve lights of the zodiac will produce a consummation of "light" effectiveness which will make possible the expression of the whole. This, through the medium of humanity. This is a basic statement which means little to you as yet but which will—in the next century—form a seed thought or "key sound" for the next revelation of the Ageless Wisdom.

Until the significance of the three Crosses is understood more fully and synthetically by astrologers and astrological investigators, it is almost impossible to find the needed words which will convey clearly the intended meaning. There has been no real attempt as yet on the part of astrologers (even the most advanced) to arrive at a general or synthetic understanding of the effect of the Crosses *[564]* upon humanity. All that has as yet been conveyed is the effect of one arm of the Cross upon the subject born in a particular sign. But there is a *fusion of energies* to be noted when, esoterically speaking, man "stands at the midway point where the four energies meet." The man whose Sun sign is in Gemini, for instance, is subjected to the forces flowing through the Cross as whole, unless he is a very low grade human being; he will be sensitive to the influences of the other three signs when they sweep into power as the lesser zodiac of the year plays its part. Later, when the practical value of esoteric astrology is better understood, men will avail themselves of the three energies of the three other signs of the Cross in which the Sun sign finds a place. This is a future development of the science of esoteric astrology. Putting it into the simplest terms and thereby necessarily limiting significances, a man will endeavour, when in Sagittarius, to practise one-pointedness along some one line; when in Virgo, he will know that

opportunity to bring the form more under the influence of the hidden Christ is possible and that, in Pisces, sensitivity to the higher impression is his right and privilege. All these four possibilities, in regard to the advanced initiate are beautifully demonstrated for us in the life of Jesus, the Master on the sixth ray.

The *Gemini aspect* of His life is shown in the perfect fusion of the basic duality found in humanity: the human and the divine.

The *Virgo aspect* came into expression in His twelfth year when He said: "Wist ye not that I must be about My Father's business," thereby indicating the subordination of the form life to the will of the indwelling Christ; this was consummated when "divinity descended upon Him" at the Baptism.

[565] The *Sagittarian energy* enabled Him to say, when confronted with full knowledge of the imminent sacrifice which He would have to make: "I must go up to Jerusalem," and, we read, He then "set His face" and trod the Path of the Saviour, leading to the liberation of humanity.

The *Piscean aspect* in its highest expression is demonstrated by His sensitivity to immediate and unbroken contact with His "Father in Heaven"; He was in constant communication with the Monad, thereby proving to the world that He was initiated into states of consciousness of which the third initiation is but the beginning.

All the three Crosses are shown as functioning simultaneously in His life—a thing hitherto unknown in the perfection which He displayed—a perfection of perfect responsiveness and perfect demonstration of result as well, giving us a manifestation and an example of the fusion of the twelve energies in one divine Personality (expressing Individuality) on the physical plane. Let me briefly complete the demonstration of this truth—the truth that in the initiate of the higher degrees, all the twelve zodiacal energies can focus simultaneously and produce a complete exhibition of divinity, as it is intended eventually to express itself through humanity on this planet. I have given you the expression of the Mutable Cross. We will take the other two, in connection with the Christ and with the Cosmic Christ.

THE FIXED CROSS

Taurus.—Christ said (as have all the Sons of God Who know the true significance of the Fixed Cross), "I am the Light of the world," and he added, "if thine eye be single thy whole body shall he full of light." Taurus is, as you have heard, the Mother of Illumination, and *[566]* the "eye of the Bull" is the symbol of the eye to which Christ made reference.

Leo.—This is the sign of self-conscious identity. This is testified to by Christ in the words He spoke to His disciples: "What shall it profit a man if he gain the whole world and lose his soul?" or his own centre of self-consciousness—that significant point of attainment which must precede all the more inclusive states of consciousness.

Scorpio.—The significance of this sign in the life of Christ has been deleted from *The New Testament* , but has been preserved for us in the ancient Christian legend that—in the cradle itself—Christ killed or strangled two serpents, thus referring to the pairs of opposites which could no longer control Him.

Aquarius.—The expression of this influence has been beautifully given to us in the story of the Last Supper. Christ sent His disciples into the city to find the man "bearing a pitcher of water" upon his shoulder. This is the symbol of the sign Aquarius—the sign in which the universality of the water of life will become a factor in human consciousness; then we shall indeed all sit down eventually to the communion of bread and wine. He referred indirectly to the same idea when He spoke of Himself as the "water of life," assuaging the thirst of humanity.

Thus, through the use of the energies of these four signs of the Fixed Cross, Christ demonstrated perfection. *[567]*

THE CARDINAL CROSS

In the four signs of this Cross we find Him also manifesting their energies in their highest forms (from the angle of human understanding), though these are more by implication than by direct statement.

Aries.—This sign, which is the sign of beginnings, provided the impulse and energy which enabled Him to inaugurate the Christian era; it

initiated, through Him, the "age of Love" which is only now beginning to take form, and its potency is now so great that it has brought about (paradoxically) the present world cleavage.

Cancer.—The potency of this sign is expressed for us by Christ in the oft misinterpreted words: "Other sheep I have which are not of this fold, them also I must bring." This refers to the mass consciousness in contradistinction to the initiate consciousness of His disciples. Cancer is a mass sign.

Libra.—Christ stood at the point of balance in human evolution; He stood between the old world and the new, between the East and the West. In the Christian era comes a "point of balance" or that "crisis of equilibrium" in the human kingdom.

Capricorn.—This sign marks the point of concretion and of crystallisation which results eventually in the death of the form. This we see happening today. In His triumph over death and in His resurrection into life, Christ indicated the deep mystery of Capricorn.

[568] A study of these few suggestions anent the life of Christ will bring to light and livingness this whole subject of the three Crosses. It is needless for me to remind you at this point that on Mount Golgotha, these three Crosses are portrayed:

1. The Mutable Cross—the unrepentant thief. Humanity.
2. The Fixed Cross—the repentant thief. Hierarchy.
3. The Cardinal Cross—the Cross of Christ. Shamballa.

2. The Cross of the Crucified Christ.

For those who read this treatise, the Cross which is of prime importance is the Fixed Cross of the Heavens. Aspirants to the Mysteries are steadily increasing in numbers at this time and this involves their re-orientation towards the Light, their conscious reversal upon the wheel of the zodiac, and their comprehension of the objectives of the processes to which they have given themselves upon the Fixed Cross. Disciples are apt to think that the fact of their taking their place upon that Cross and demonstrating their willingness to

be tested and to show unalterable stability is the major factor involved. This is by no means so in reality. Each of these Crosses makes its presence felt as a fourfold sphere of influence or a potent centre of energy through the medium of an "invoking sound." This sound goes up from each of the Crosses and produces a result and a response from some source. It is this new fact anent the Crosses which is of importance and upon which I seek briefly to touch. Only when the influence of all the four arms of each Cross has produced an effect in the subject is a transition in consciousness made from one Cross to another—each transition marking a point of crisis, both in *[569]* the individual and in the larger whole. Then a process of invocation is instituted —at first unconsciously, in which case it is in the nature of a diffused call, and, later, consciously, when it takes the form of a focussed appeal.

When the time of transition from the Mutable Cross on to the Fixed Cross arrives, three things occur:

1. The influence of the four energies of the Mutable Cross have brought about a vast experience of life in form.
2. There is now a gradually growing and profound dissatisfaction awakening in the consciousness of the man making the transition. He has exhausted material desire to a very great extent and is no longer attracted by the Path of outgoing into matter; the needs of the physical nature no longer dominate him; he is afraid of the impulses, emanating from the astral plane; he is awake and active mentally and as a functioning personality. But he remains unsatisfied and is uncomfortably aware of it.
3. He turns to invocation. This process of invocation falls into two stages:
   a. The stage of aspiration, irregular and vague but gradually assuming power.
   b. The stage of mysticism, merging into occultism (the study of that which is hidden). Duality is now consciously and uncomfortably recognised and the higher way and the spiritual vision is contacted. Desire gives place to the vague promptings of what might be called love. This is the movement in the personality of that divine emerging

aspect. It is this that he seeks to invoke. When this is adequately strong then true evocation *[570]* takes place and the disciple (for such the man now is) mounts the Fixed Cross.

The above is true of the individual disciple and also today of humanity as a whole, and—as I have oft told you—it is this process of invocation which is taking place in the human family. This produces the present dire crisis. The two stages above outlined are present today in a general and potent sense in mankind.

It was the recognition of these two stages in humanity which led me, under instruction from the Hierarchy, to give out—at widely separated points in time—two stanzas of a great occult mantram. The first stanza, used in 1936, referred to the vague general aspiration of the mass of the people in the world, which is today more pronounced than ever before and becoming more focussed towards true well-being.

THE GREAT INVOCATION

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part.

The use of this first stanza was immediately successful and met with a full response from those good and well-meaning people whose focus is predominantly astral and aspirational, and whose aim is peace and quiet. This peace and quiet provides the "area of consciousness" in which aspiration can flourish, physical and emotional comfort can be attained and the recognition of the mystical vision becomes possible.

[571] The second stanza was given out later and was intended to be a test and a "decision point in a time of crisis."

Let the Lords of Liberation issue forth.

Let Them bring succour to the sons of men.

Let the Rider from the Secret Place come forth,
And coming, save.
Come forth, O Mighty One.
Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the saving force has now arrived.
Let it be spread abroad, O Mighty One.
Let Light and Love and Power and Death
Fulfil the purpose of the Coming One.
The WILL to save is here.
The LOVE to carry forth the work is widely spread abroad.
The ACTIVE AID of all who know the truth is also here.
Come forth, O mighty One, and blend these three.
Construct a great defending wall.
The rule of evil NOW must end.

It was offered, under this test, to the masses, but was intended primarily for the use of those aspirants and disciples who are not only mystics but who have made at least some small progress in their attempt to tread the occult way. They are mentally focussed in their attitude; the higher way is recognised by them; the vision has been seen and they are now ready for something closer and more real. The last stanza given is primarily, therefore, for the use of those who have mounted, or are in process of mounting, the Fixed Cross.

It is for this reason that the use of the second part of *[572]* the Great Invocation was relatively limited. It was repudiated (almost violently sometimes) by the emotional type of person who could see no further than the beauty of peace—the goal of expression upon the astral plane. Their vision of the greater whole and of the evocation of the *will* -to-good (which is *not* the *will* -to-peace) was exceedingly limited and this through no fault of their own. It simply indicated their place upon the ladder of evolution and marked a relatively useful point of service, but one which is in process of being transcended. The people in the world today are coming to realise (through suffering and its consequent reflection) that there is something greater than

peace and that is *the good of the whole* , and not just individual, peaceful conditions or national peace. This re-orientation of the human consciousness is brought about by the determined attitude of the souls of men, massed and blended, organised and focussed by the vision of the *general* welfare of humanity.

It was, however, essential that these distinctions in attitude should appear in their clarity and, therefore, we gave out the two stanzas of the Great Invocation separately and at different times. You learnt thereby the difference of attitude between the mass of well-meaning people in the world, and the correctly oriented attitudes of the intelligent aspirants and disciples. This was necessary before wider action could later take place. I would pause here and remind you that both groups are necessary: the first group—emotional and idealistic—have a part to play in focussing the mass fluid aspiration. Their responsibility is to the general public. The other group of trained thinkers and people who are animated primarily by the *will* -to-good (which is of more importance in this world cycle than the *will* -to-peace) have a function to carry out in evoking hierarchical response in *[573]* reply to the aspiration of the first group. They focus this aspiration on the mental plane, create a thoughtform embodying the objective and project the "call" which may reach the ears of the Lords of Liberation.

The blended invocation and the united call from the different levels of the human consciousness will bring a mighty appeal to bear upon the hidden Centres of the "Saving Force." It is this united appeal which you must now organise. Thus the mass of humanity will be stimulated to move off the Mutable Cross on to the Fixed Cross and the new world cycle, beginning in Aquarius (one arm of the Fixed Cross) will be definitely inaugurated by humanity itself.

It might be said, therefore, that the Great Invocation as first given out was for the use of those who are crucified upon the Mutable Cross, the Cross of change, whilst the second invocation is for the use of those who are crucified upon the Fixed Cross, the Cross of right orientation. It is for the use of those men and women whose aim is the *will* -to-good, who think in terms of *world*

service and who are oriented towards light—the light of knowledge, the light of wisdom and understanding and the light of life itself.

Upon the Fixed Cross, the united influence of its four streams of energy, when expressing themselves fully through an individual disciple and through the Hierarchy, produces likewise three emerging conditions:

1. There is a vast experience of group life, group activity and group awareness. The self-conscious man in Leo becomes the group conscious man in Aquarius.
2. There arises in the consciousness of the disciple a vision of the "endless Way of which Nirvana is but the beginning." *[574]*
3. He recognises his task of mediatorship which is the major task of the Hierarchy, mediating between Shamballa and Humanity. He knows that he must carry forward the dual task of invocation and evocation simultaneously—the evocation (through right invocation) of the will-to-good of the world thinkers and aspirants, and also the will-to-save of the Shamballa Lords, via the Hierarchy, which he is in a position directly to approach. I touch here on grave mysteries.

There awakens in him, therefore, a vague determination at first which gives place in time to an evocation of the will in himself. This eventually puts him en rapport with the will aspect of Deity as it emanates and is stepped down from Shamballa, via the Hierarchy, into which spiritual organisation he is being gradually integrated through experience upon the Fixed Cross. It might here be pointed out that:

a. Experience upon the Mutable Cross integrates a man into the centre which we call Humanity.

b. Experience upon the Fixed Cross integrates the disciple into the second planetary Centre which we call the Hierarchy.

c. Experience upon the Cardinal Cross integrates the initiate into the primary planetary Centre to which we give the name Shamballa.

He eventually becomes a radiating centre of spiritual will, affecting humanity and evoking its will-to-good; he blends this into the Hierarchy as far as he

can, fusing this human will into hierarchical activity in an effort to evoke response from Shamballa. *[575]*

3. The Cross of the Risen Christ.

More upon this subject I may not give to you, nor will it profit for me to enlarge upon the conditions which emerge in the consciousness of the initiate upon the Cardinal Cross. My words would be meaningless. Most of you are in the transition state wherein you are stabilising your individual will, and are attempting increasingly to express it in the will-to-good. I would have you deeply realise that if the will-to-peace is conditioning you, then you are still working on emotional levels and your work will then have to be with the first stanza of the Great Invocation and with its distribution to the masses. If it is the will-to-good which influences and directs you, then to the awakening of mass aspiration you must add the task of evoking the response to world need in the thinkers and aspirants through the medium of the second stanza, blending the two approaches in an effort to evoke—via the Hierarchy—the will-to-save of Shamballa.

CHAPTER VII - The Rays, Constellations and Planets

(As per Tabulation X)

[579] We come now to our last discussion upon the zodiac and its relation to the seven rays. We have been occupied with the signs and their effects, and with the new and deeply esoteric astrology which will gradually supersede the present mundane astrology. By the end of this century, it will have won its rightful place in human thought. One thing you must constantly bear in mind. Now that the war is over, and that time of acute trial and tribulation has come to an end, a great spiritual awakening (of a quality and a nature quite unpredictable today) will arrive. The war will have taught humanity many lessons and have torn the veil of self away from many eyes. Values which have been hitherto expressed and understood only by those whose "eyes are on God" will be the goal and the desire of untold thousands; true understanding between men and between nations will be a longed for objective. What humanity determines to have, it ever succeeds in achieving. This is an occult law, for desire is as yet the strongest force in the world; *organised* , unified desire was the basic reason for the appalling early successes of the Axis. The only factor which can successfully oppose desire is Will, using the word in its spiritual connotation and as an expression of the first great divine aspect. There was little of that organised, spiritual will shown by the *[580]* allies; they were animated naturally by desire for victory, desire for the arrival of the end of this all-engulfing world cataclysm, by desire for peace and the return of stability, the desire to end war once and for all and to break its constantly recurring cycle, and a steadily mounting desire to bring to a finish the terrible toll of suffering, of cruelty, of death, of starvation and of fear which is gripping humanity by the throat in the attempt to strangle out its life.

1. The Nature of the Will—Underlying Cosmic Purpose.

But all this determination is in most cases simply the expression of a fixed and united desire. It is not the organised use of the will. The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focussing of all energies in the need to triumph (the enemies of the Forces of Light are adept at that). Victory for the allies did lie in the effort to produce this focussing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. Determination, the focussing of energy and the demonstration of an all-out effort towards victory were only (where the allies are concerned) the expression of a one-pointed desire for peace and for an ending of *[581]* the trouble. This type of effort is something which the masses can give and which they did give on both sides in this conflict.

There is, however, a plus, a something else, which swung the tide of victory on to the side of the Allies. It came through an unrealized effort to understand and express the quality of spiritual Will; it was the manifestation of that divine energy which made the first divine aspect of will or power what it is; it is that which is the distinctive feature of the Shamballa force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the Shamballa force and by this means, and on behalf of humanity, established a relationship which even at the close of twenty centuries is but a thin frail line of connecting energy.

This Shamballa force is nevertheless available for right usage but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution) and its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardising force. May I repeat those two key words to the use of the Shamballa energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, their problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry *[582]* out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material, world conditions; it shows itself in mother love, in love among friends, but seldom as yet as love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but, factually, love has never yet been expressed—except by the Christ.

You might ask, why, if this is so, do you emphasise this highest divine aspect? Why not wait until we know more about love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force, and also as a clarifying, purifying agent.

The first recorded utterance of the Christ was spoken to His mother (the symbol of the substance aspect of divinity) when He said: “Wist ye not that I must be about My Father’s business?” That business, related by Him to the first divine aspect, the Monad or Father aspect, was the fulfilment of purpose and the carrying out of the intention, the will and the purpose of God. His second utterance came at the time of the Baptism in Jordan when He said to John, the Baptist: “Suffer it to be so now, for thus it becometh us

to fulfil all righteousness." Here, in this second initiation—which symbolises the conquest of desire—He passes on into the realm of fulfilment, of the completion of planned righteous activity. For His Own personal desire (necessarily of the very highest order on account of His high point in evolution) He substitutes the divine Will. Again at *[583]* the close of His life, in the Gethsemane experience, He cries out: "Father, not my will but Thine be done." Even then and even for Him, the achievement of the full expression of will seemed well-nigh impossible; He was conscious still of the inherent dualism of His position and of the contrast between His will and God's will. In these three utterances, He demonstrates His recognition of the three emerging aspects of the Shamballa life, quality and energy:

1. The Will which conditions the life aspect.
2. The Will which brings fulfilment of right human relations.
3. The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of Christ's life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (individual, group and planetary) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying God and man.

The Shamballa energy is, therefore, that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is, therefore, incentive and not impulse; it is realised purpose and not the expression of desire. Desire works from and through the material form *upwards* ; Will works downwards into form, bending form consciously to divine purpose. The one *[584]* is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilising, clarifying, and—among other things—finally

destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this will—aroused by invocation—which must be focussed in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will *must* be invoked and evoked.

I am not referring here to the use of either of the two Great Invocations or to the third which has lately been given. I refer to the focussed consciousness of the men and women of goodwill, whose lives are conditioned by the will to carry forward the purposes of God in love, who seek selflessly to understand those purposes, and who are fearless of death.

There are two great handicaps to the free expression of the Shamballa force in its *true* nature. One is the sensitivity of the *lower nature* to its impact and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk vaguely and beautifully about love, but refuse to consider the techniques of the will of God *in operation* . According to them, that will is something with which they personally have naught to do; they refuse to recognise that God works out His will through men, just *[585]* as He is ever seeking to express His love through men; they will not believe that that will could possibly express itself through the destruction of evil with all the material consequences of that evil. They cannot believe that a God of Love could possibly employ the first divine aspect to destroy the forms which are obstructing the free play of the divine spirit; that will must not infringe upon their interpretation of love. Such people are individually of small moment and of no importance but their massed negativity was a real detriment to the ending of this war, just as the massed negativity of the German people and their inability to take right action when Hitler’s purposes were disclosed made possible the great inflow of ancient and focussed evil which has brought the present catastrophe to

man. Such people are like a millstone around the neck of humanity, crippling true effort, murmuring "Let us love God and each other," but doing nothing but murmuring prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realised and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerous an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray *[586]* force. Hitler, therefore, found associates and co-operators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what enabled them to work ruthlessly, powerfully, selfishly, cruelly and successfully at the destruction of all that attempted to impede their projects and desires.

There is only one way in which focussed evil will, with its responsiveness to the Shamballa force, can be overcome and that is by the opposition of an equally focussed spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focussed will-to-good which can and must evoke the Shamballa energy and use it for the arresting of the forces of evil.

This, I realise, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to God and service which—again I say—can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the Shamballa force are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect *[587]* of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focussed use of the Shamballa force can counter fire by fire and *this must be done* .

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarised can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter. I would however like to make one practical suggestion. Might there not be organised a group who would take this subject as the theme of their meditation and who would try to fit themselves—by right understanding —to contact and use the Shamballa energy? Would it not be possible gradually to elaborate this theme of the revelation of the divine will so that the general subject may be ready for presentation to the thinking public when peace truly comes? There is much to be considered in this connection. There is the demonstration of the three aspects of the will as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to Shamballa,

carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy. There is the effort to be made to comprehend somewhat the nature of *[588]* the direct impact of the first aspect upon the human consciousness, apart from the hierarchical centre altogether—an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach.

One of the causes lying behind World War II is to be found in a premature contact—a contact made by certain selfish minds of a relatively high quality, aided by the Black Lodge. To offset this and eventually bring about the elimination of the influence of the dark forces from our planet must come the active, conscious use of the Shamballa force by the White Lodge, aided by the men and women whose will-to-good is strong enough to safeguard them from personal peril in their work and from being deflected on to wrong and dangerous lines. This aid necessitates a certain definite and planned contact and interplay between the two centres: Humanity and Hierarchy. When this is better established, there can be organised and known cooperation and the members of both great centres can "stand together with massed intent." This massed intent will be the correspondence upon the mental plane of the massed intent of the general public who stand with the power of appeal upon their lips and in their hearts. To this appeal must be added the focussed will of the world thinkers and intuitives who will use their minds and brains in the affirmation of right.

It was for the reason that the will aspect was involved that I made our last point in our consideration of the seven rays to be a consideration of the Rays, Constellations and Planets, as given in Tabulation X. The inter-relation there given concerns the first aspect of the will, as I have *[589]* here indicated. The analysis of this tabulation will complete our consideration of esoteric astrology.

The seven stars of the Great Bear are the originating sources of the seven rays of our solar system. The seven Rishis of the Great Bear express

Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to whom they stand in the relation of Prototype. These seven planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven rays, coming from the Great Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation will make this clear, but must be interpreted only in terms of the present turn of the great zodiacal wheel of 25,000 years.

2. Various Aspects of the Will

We have now the difficult task of considering an aspect of divine manifestation which is as yet so little apparent upon the physical plane that we lack the exact word with which to express it and those words available are likewise misleading. I can, however, attempt to give you certain concepts, relationships and parallels which may serve to close this section on astrology and lay a foundation for future teaching around the year 2025. That is the mode whereby all revelation comes. A thought is given; a symbol described; an idea portrayed. Then, as the minds of men ponder upon it and the intuitives of the world pick up the thought, it serves as a seed thought which eventually comes to fruition with the presentation and the unfolding of a revelation which serves to lead the race of men nearer to their goal. *[590]*

TABULATION X

Ray	*Constellations*	*Planets Orthodox*		*Planets Esoteric*	
I.	Will or Power	Aries.	The Ram	Mars	Mercury
		Leo.	The Lion	The Sun . .	The Sun
		Capricorn.	The Goat	Saturn	Saturn
II.	Love-Wisdom	Gemini.	The Twins . . .	Mercury . .	Venus
		Virgo.	The Virgin . . .	Mercury . .	The Moon
		Pisces.	The Fishes . . .	Jupiter	Pluto
III.	Active Intelligence	Cancer.	The Crab	The Moon .	Neptune
		Libra.	The Scales . . .	Venus	Uranus

		Capricorn.	The Goat	Saturn	Saturn
IV.	Harmony through	Taurus.	The Bull	Venus	Vulcan
	Conflict	Scorpio.	The Scorpion .	Mars	Mars
		Sagittarius.	The Archer . . .	Jupiter	The Earth
V.	Concrete Science	Leo.	The Lion	The Sun . .	The Sun
		Sagittarius.	The Archer . . .	Jupiter	The Earth
		Aquarius.	The Water Carrier	Uranus . . .	Jupiter
VI.	Devotion. Idealism	Virgo.	The Virgin . . .	Mercury . .	The Moon
		Sagittarius.	The Archer . . .	Jupiter	The Earth
		Pisces.	The Fishes . . .	Jupiter	Pluto
VII.	Ceremonial Order	Aries.	The Ram	Mars	Mercury
		Cancer.	The Crab	The Moon .	Neptune
		Capricorn.	The Goat	Saturn	Saturn

We are considering the expression of the Shamballa force in terms of Will, i.e., of divine purpose, latent in the mind of God since the beginning of time and the dawn of creation. In God's mind, that idea is seen whole and complete. In manifestation it is a gradual, self-revealing evolutionary and demonstrated activity. We know somewhat of the intelligence aspect of God. It is revealed in the living activity of substance. Of the love of that Great Thinker, we are learning slowly and its revelation has reached the stage where the human mind can contrast its *[591]* mode of living activity with the visioned and sensed love of Deity, expressed as yet by the desire for right human relations and right treatment of all that is non-human. Of the will and purpose of God, humanity knows nothing, for the individual will or the collective human will which could act as interpreter, revealer and also serve as a mode of contact, is dedicated to selfishness and blind to the higher reaches of divine expression. Mankind's so-called acquiescence in the will of God is based on his wish life, on his negativity and on the visions of the saints. Their keynote was submission and their highest point of spiritual contact was still tinged with dualism and still conditioned by modes of human interpretation.

Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation

to the whole. It should be possible, through a study of the seven rays and their related constellations and their transmitting agents, the planets, to gain some general idea of the pouring through of the Shamballa energy as emerging purpose on the physical plane.

I have earlier referred to three major expressions of the will aspect. There is *will, as the conditioner of the life aspect.* This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance. The word "life" in this triplicity of terms refers to life as *[592]* humanity understands it. The word "life" to which I here refer is the life to which H.P.B. refers as that which synthesises spirit, soul and body. (See *The Secret Doctrine* , I. 81). It is in reality that fourth something which hovers behind all manifestation and behind all objects, all qualified expressions of divinity and which is hinted at in the *Bhagavad Gita* in the words: "Having pervaded this whole universe with a fragment of Myself, I remain."

There is next the *will which brings fulfilment* . This is the basis of all relationships and all processes of inter-relation in our solar system and (as far as humanity is concerned) in the planet. It is the prime factor in bringing about the inevitability of the divine consummation; it is the cause of all fruition of all forms on all planes and of divine intention; it is that which lies back of consciousness itself. I know not how else to express this in words and having done so they prove wholly inadequate. There is a faint, dim, uncertain reflection of this will-fulfilment in the joy of achievement as registered by a human being who finds his heart's desire. Long processes of evolution precede this fulfilment and long experience of the living activity of the will of God as Life. This concentrated evolutionary effort, this undeviating purpose has called forth more than desire and more than the

will-to-be-active. There is a realised achievement from the very start for this is the divine will-to-completion which precedes the creative effort. It is the synthesis of creation, or persistent endeavour, adherence to vision and complete sacrifice, and all of these in terms of divine *experienced experiment* , if I might so formulate the idea. Remember, therefore, that all through these experiences of the divine will runs the thread of a fulfilled synthesis. This is more than cohesion in time and space; it is more *[593]* than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will.

It is, finally, *the will which conquers death* . This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph—realised and complete—persists behind all that we can recognise as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact—the secret revelation of Shamballa itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate.

In these few words, I have sought to convey an idea of a vast subjective realisation. What I am hinting at in reality is the objective of that "endless Way of which Nirvana itself is but the open door"—the Way to the higher evolution for which our evolutionary process prepares mankind. I am indicating what is the goal of all hierarchical endeavour. Mankind is so preoccupied with the attitude and effort of the Hierarchy as regards human welfare and guidance that the goal of the efforts of the Masters of the Wisdom is naturally overlooked. It is in reality no concern of man. Nevertheless, the picture of the divine Plan so oft emphasised in occult books and by occult teachers is distorted unless it is realised that just as

humanity strives towards the Hierarchy, so that Hierarchy itself strives towards Shamballa. As the *Old Commentary* has it:

[594] "He who sees in the dark light of Shamballa penetrates to that which lies beyond our little sphere to that which can be sensed behind the holy triangle (Venus, Mercury, the Earth, A.A.B.). There is to be found the point of radiant fire which shines within the eye (Taurus), which burns upon the mountain-top (Capricorn) and which the water cannot quench (Aquarius). These are the holiest three."

As we consider the seven rays as outlined in Tabulation X, I would have you bear in mind that we are viewing them as expressions of this threefold will. We have studied them in some detail in my other books from the angle of consciousness and from the point of view as producing changes and expansions of consciousness in man, in nations and in races. Now, as far as may be possible, we are going to consider these rays as they express the pure, living activity of Deity as it fulfils Itself in manifestation as pure incentive, directed impersonal energy, divine instinct which latter is a blend of instinctual force and intuitive energy. It might be pointed out to those of you who have some measure of occult perception that this synthetic Life, being cosmic, emerges from cosmic planes and not systemic. Hence the difficulty in comprehending it.

1. The conditioning will is the synthesis of the life of the cosmic physical plane of which our seven planes are the seven subplanes. Until, therefore, the human consciousness is far more expanded than it is, it is not possible for man to understand this synthetic realisation.
2. The will which brings fulfilment is the divine incentive *[595]* (impulse is not the correct term) coming from the cosmic astral plane.
3. The will which conquers death is an outpouring from the cosmic mental plane.

From these three cosmic planes (embracing the sacred personality of the Logoi, solar and planetary) come the united energies of the three constellations which control and energise our solar system: The Great Bear,

the Pleiades and Sirius; these work through the medium of the seven rays and these in turn express themselves through the twelve constellations which form the great zodiacal wheel. The Lords or ruling Powers of these twelve sources of light and life "step down" the potency of these three major energies so that our solar Logos can absorb them; they "tune out" those aspects of these three Potencies which are not suited to our systemic life at this point in the evolutionary process, just as the Hierarchy upon our little planet tunes out or steps down the energies from Shamballa. These three major energies in a mysterious manner express themselves through the seven rays just as all triplicities subdivide into septenates, yet preserve their identity. These seven energies, emanating from the major three and transmitted via the twelve constellations, are embodied in the seven sacred planets and are represented on our Earth by the seven Spirits before the throne of God (the symbol of synthesis). This tremendous inter-relation is embodied in one great process of: *Transmission. Reception. Absorption. Relation and Living Activity. The method is one of Invocation and Evocation* . In these two sentences, you have one of the most important clues to the whole evolutionary process; the key to the mystery of time and space, and the solution of *[596]* all problems. But the factor which is of major importance is that the whole matter is an expression of focussed Will.

In considering this process, I would have you study Tabulation X, for it is a symbolic form, embodying what I seek to convey. I would point out that the will aspect—as it is embodied in the rays and transmitted by the constellations—works out destructively when concentrated through an orthodox planet and constructively when concentrated through an esoteric planet. Here you have the secret guide to the significance of death and immortality. This is something which the average astrologer will be unable to prove because the cycles involved are too long; intuitively he can however grasp the probability of my proposition. May I again remind you that our theme is the divine plan, purpose and will; it is not the evolution of consciousness, or of the second aspect of divinity. It concerns spirit and not soul. We are attempting in some measure to formulate the life of the Father, the will of the Monad and the purpose of Spirit. In all these (the three

aspects of the will) lies germinating the seed of the next solar system, the third, and the fruition of the Personality Manifestation of the Logos. We need, therefore, to formulate the interpretation of the seven rays in terms of will and not of love or consciousness. This we will now attempt to do.

RAY I.—The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of *[597]* the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates* .

Today, as regards humanity, its highest realisation is initiation.

RAY II.—The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification.*

Today, as regards humanity, its highest expression is the mystical vision.

RAY III.—The energy of Active Intelligence. This is the will of conditioned purpose. The factors which are working out through its medium are the

forceful carrying forward of the recognised plan with a goal intelligently *[598]* conceived and an active incentive which carries the process intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. It is the *Will to evolution.*

Today, as regards humanity, its highest expression is education, or progressive development through experience.

RAY IV.—The energy of Harmony through Conflict. This is fundamentally the will to destroy limitation. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognises and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-one-ment has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then "the veil of the Temple was rent in twain from the top to the bottom." The significance of this fresh *[599]* inflow of the Will will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the "seeds of death" emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the soul to the personality and then acted upon in conformity to the divine will by the individual will. This is the *Will to harmonisation* .

Today, its highest expression as regards humanity is the intuition, as it works out through group activity. Death always releases the individual into the group.

RAY V.—The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that "matter is spirit at its lowest point of manifestation and spirit is matter at its highest." Basically this is the will which produces concretion and yet at the same time constitutes the point at which spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the mental plane, the fifth plane; this is brought about by the fifth ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent *[600]* life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. This is the *Will to Action.*

Today, as regards humanity, its highest expression is liberation—through death or initiation.

RAY VI.—The energy of Devotion or of Idealism. This is the will which embodies God's idea. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is *not* . We are not, however, dealing with

consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in *The Secret Doctrine* that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God *[601]* the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energising Principle, Life, Being. This is the *Will to Causation* .

Today, as regards humanity, its highest expression is idealism, the incentive and cause of human activity.

RAY VII.—This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. It is the *Will towards Expression.*

Today, as regards humanity, its highest expression is organisation.

In the above statements anent the rays, you can see that the full circle of their activity is complete from the angle of God the Father; the will to initiate manifestation and its attendant progressive expression meets the will towards full achievement and the energy of Being itself arrives—in time and space today (in the mind of God) at full consummation.

3. The Keynotes of the Seven Rays and the Will Aspect.

[602] The keynotes of these seven Rays are, therefore, as they constitute the revelation of seven Great Beings:

Initiation. Unification. Evolution. Harmonisation. Action. Causation. Expression.

These are the keynotes for humanity at its present point of evolutionary development; as these seven energies play upon the human consciousness in an effort to produce and evoke the Will aspect in advanced man they produce:

Initiation. Vision. Education. Intuition. Liberation. Idealism. Organisation.

A close study of these seven major rays and seven minor keynotes will reveal these truths and their promise. At the close of the Aquarian Age, these keynotes will vary somewhat because the recognition of the Will (leading to understanding cooperation) will produce major changes in human polarisation and human objectives—realised objectives.

Let us now see how these basic ray energies will work out in man's planetary and zodiacal relationships and why certain constellations and planets are related to certain rays and transmit into the centre which we call humanity definite and specific influences. These produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.

As we proceed with our consideration of Tabulation X, there are certain fundamental ideas which must be carefully borne in mind. Let me list them for your helping:

1. We are dealing with *the effect* of the seven ray energies, as they pour forth from one or other of the seven stars of the Great Bear into our solar system. These energies *[603]* are the life-quality of the seven great Beings Who are

the Prototypes of the planetary Logoi of the sacred planets, seven in number. These latter are Their reflections in time and space, as the soul is the reflector of the Monad where human beings are concerned.

2. The seven rays express themselves, each through three of the zodiacal constellations. The analogy (but not the correspondence) is that these three constellations are to the life of one of these ray Beings what the three aspects of monad-soul-body are to a man. Again, it is only analogy. Forget not that analogy and correspondence are not the same. In the first case there is resemblance but not in detail. In the second, there is practically identical expression, usually on a lower level.

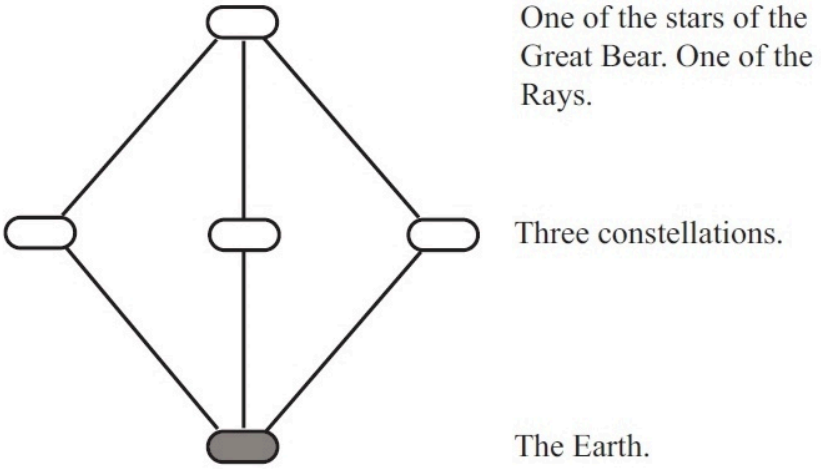
3. These seven great Beings express Themselves in our solar system as the custodians or the exponents of the Will aspect of Deity. Their effect, therefore, is ever to convey into our solar system and eventually into our planetary life, the energy of the Will, in its planmaking, form-building nature. Esoteric books and esoteric teaching have necessarily laid the emphasis upon consciousness as it expresses quality. That is as it should be. But behind all quality lies That of which the quality is the expression and behind that is to be found the dynamic "out-going" (if I might so express it) which is the motivation of both the quality or consciousness and the life or appearance, the precipitation of will and quality.

4. The nature of the will is as yet undefinable for only the Monad responds to its impact, and only after the third initiation does man somewhat grasp the nature of the will. All that is possible to understand in this brief summation is the effect of the will as it makes its presence *[604]* felt and the result of its expression, emphasised through the three constellations.

5. The constellations in groups of three transmit the seven influences of the seven rays to our planet, via the Sun, and the relationships which I am here indicating are only those in connection with our Earth. They do not apply in relation to others of the planets in our solar system, where the configuration of the relationship is different. This is dependent upon the nature of the

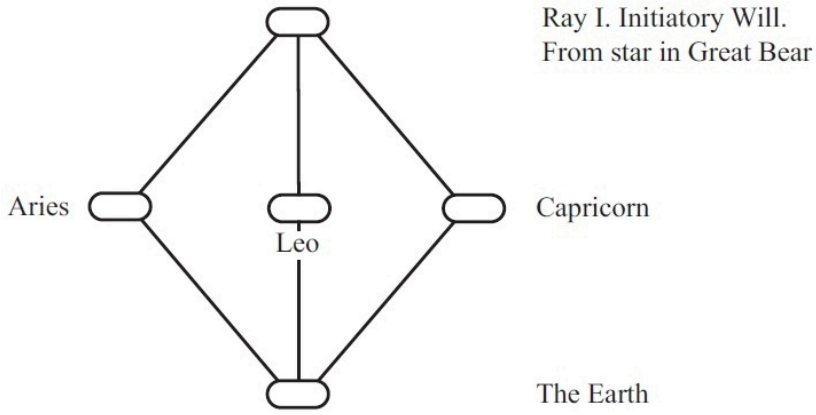
etheric web through which all transmission of energies takes place. The lines of approach might be indicated as follows:

DIAGRAM ONE



An illustration of this in line with our tabulation would be:

DIAGRAM TWO



[605] 6. This diamond shaped formation of the inter-related energies is the prototypal pattern which lies behind the etheric network and is its final, conditioning influence as far as our Earth is concerned. It is hinted at in the reference to the "diamond soul" of which the Buddha is an exponent. This is necessarily a deep mystery but the correlation is interesting and guaranteeing.

7. These seven ray energies, expressing the divine prototypal will in seven forms, are as follows:

Ray I.—The will to initiate.

Ray II.—The will to unify.

Ray III.—The will to evolve.

Ray IV.—The will to harmonise or relate.

Ray V.—The will to act.

Ray VI.—The will to cause.

Ray VII.—The will to express.

When their full creative work is completed, there will emerge a "something else or other" for which we have no name but which will be the seed of the next solar system. This third solar system will express the divine will, as this is slowly developed through the experiment and experience of the divine love.

8. These seven ray aspects of the will, which are the goal of the higher initiations and which embody that which the Masters Themselves are struggling to understand, is that which flowers in the Monad when souls have reached perfected expression through humanity. They express themselves where humanity is concerned as:

Ray I.—That which incites to and produces initiation.

Ray II.—That which is the cause of vision or the power to see. *[606]*

Ray III.—That which develops sensory perception into knowledge, knowledge into wisdom and wisdom into omniscience.

Ray IV.—That which is the illumined will, the basis of buddhi or the intuition.

Ray V.—That which is the cosmic seed of liberation. This is an aspect of destruction.

Ray VI.—That which is the cause of the thoughtform building faculty, related to the creative urge.

Ray VII.—That which can be called the principle of order.

9. Just as desire has produced this "son of necessity," our solar system, there lies behind all the energies of the Heart of God and all the forces which have produced the manifested universe that which is the result of divine need. It is neither the cosmic correspondence of brain or mind or focussed intention, as you might surmise. It is that synthetic something which produces cohesion and results in fruition or synthesis as the effect or final result of manifestation.

It is well-nigh impossible for me to make this any clearer because I am speaking of some of the final aspects and effects of the highest initiations. I only touch upon them because they consummate and climax this study of divine psychology as it manifests through God and through man. I am simply giving faint and inadequate indications of that which emerges in the human consciousness after the third initiation—the point at which personality or form life is transcended and the Monad becomes the object of the desired attainment; its spiritual pressure is then increasingly felt. It is, therefore, only possible to point to distant goals. *[607]* We can, however, gain some dim, human interpretations of divine goals by relating these rays and their transmitting constellations to our Earth and by noting how this triangular relationship can work out on our planet. Individual apprehension will be dependent upon the point of development and only the higher initiates will understand the real implications of my remarks.

You have to remember, therefore, as you study these most deeply esoteric relations that we approach them from two angles—the only angles which are as yet possible to the finite mind of man:

1. The relation of the three constellations to the rays which are each expressing the quality of the Life of an Informing Entity—the Being Who is expressing Identity through one or other of the seven stars of the Great Bear, Ursa Major, as we probably ought to call this constellation.

2. The three aspects of *the will* which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:

a. The will which conditions and initiates.

b. The will which brings fulfilment.

c. The will which conquers death.

Before entering into a closer analysis of our subject, I would remind you that we are in reality dealing with universals, symbolised for us in the huge aggregate of constellations with which our theme is concerned:

1. The seven stars of the Great Bear or Ursa Major are involved in an intricate relation with Ursa Minor and the Pleiades. With this we shall not deal. This major *[608]* triplicity of constellations has a peculiar relation to that Great Being to Whom I have at times referred as the One About Whom Naught Can Be Said. All that can be hinted at is that these three galaxies of stars are the three aspects of that Indescribable, Absolute Monad, the Ineffable Cause of the seven solar systems—of which ours is one.

2. The twelve constellations of the zodiac, each with its own inter-relations, peculiar to its own integral Life, form—each of them—part of a triangle of energies. Each of these triangles is a unit in itself but in conjunction with the other triangles forms part of that major quaternary which is the cosmic analogy of the quaternary of the One Life—soul and the dual psychic nature, called in some of the esoteric books *kama-manas* , plus the vital nature. These four are the expression of the One Ineffable Cause.

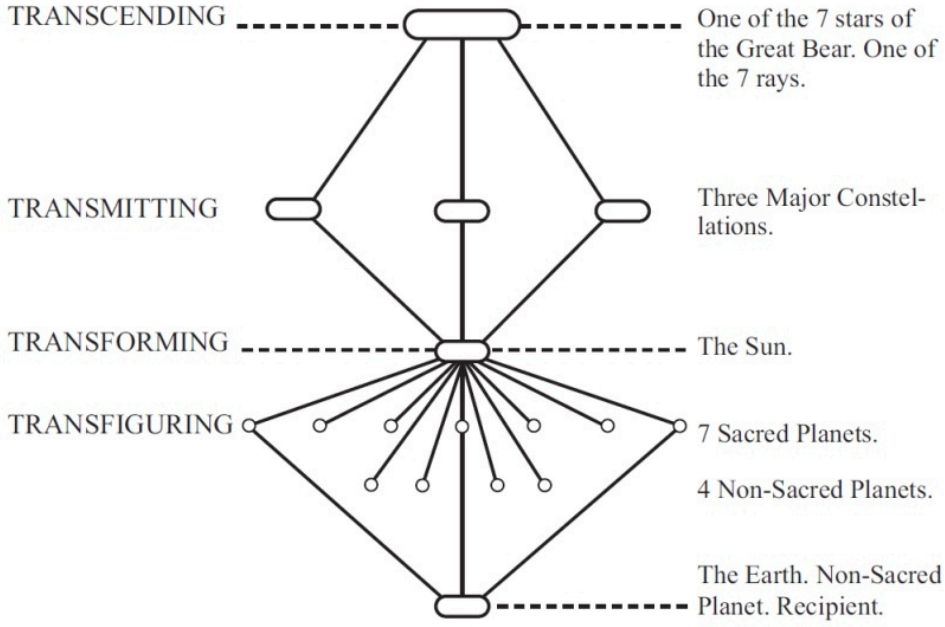
3. Our solar system (of supreme unimportance) is yet a part of the sevenfold appearance of that same Essential Cause. As you know, from a study of *The Secret Doctrine* , our solar system is a tiny reflection or replica of the 1, the 3, the 7, the 12. Because of that innate, inherent correspondence, it has within itself the capacity to respond to the energies emanating from this fountainhead of light and will. More than this I may not say, because the entire theme is too vast for human thinking, with its limitations of consciousness and its inadequacy of language. But even a dim perception of that vast aggregation of intelligent Forces and this immense concatenation of stupendous, divine “Intentions” will serve to bring into clearer light, the realisation that our solar system (and consequently our planet) is a part of

this vast whole, kept alive by its "grace," *[609]* fused by its will, and preserved by its "Intention." Because these Forces *are* , we are; because They persist, we persist; because They move in form, in space, in time, we do the same.

4. Cosmic Energies and Transformation.

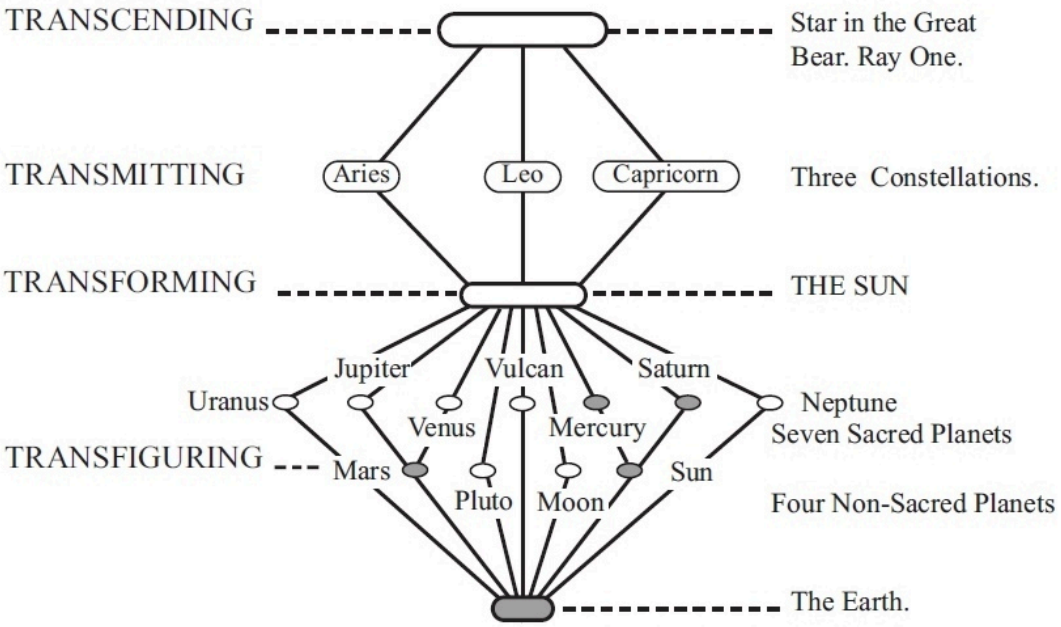
Let us now briefly get an idea of this stream of energies as they move outward into space from Ursa Major, as they are transmitted, through certain zodiacal constellations to our solar system and thence, via the Sun to the seven sacred planets. These produce what are called "transformations" on our non-sacred planet, the Earth, bringing it increasingly into line with the will aspect of divinity. You have in reality the following explanatory diagram, which may make the whole process somewhat clearer to you:

DIAGRAM THREE



This is the only way that I can give you an idea of the distribution of energies, their limitation within the bounds of the zodiac, and their focussing within the periphery of *[610]* our solar system. Let me make it more specific as regards one of the rays and its triangular relationships as given in Tabulation X:

DIAGRAM FOUR



a. The Earth being itself one of the five non-sacred planets, only four are listed as among the transfiguring agents.

b. The darkened planets indicate the transmitting agents of the Forces, passed through the transformation process by the Sun.

c. The Sun and Moon are listed among the non-sacred planets as they are, in this instance, blinds or veils.

d. The origin of the hour glass is to be found in this diagram of the inflowing energies.

e. The above diagram can be used in connection with any of the seven rays, but will involve:

1. The use of other transmitting agents in the form of the appropriate three zodiacal constellations and their rulers. *[611]*
2. The indicating of planets, different to those involved in the inflow of first ray energy.

f. The key to the whole process as far as the Earth is concerned—and the individual on the Earth—is to be found in the words:

Transcending.—The transcending cause.

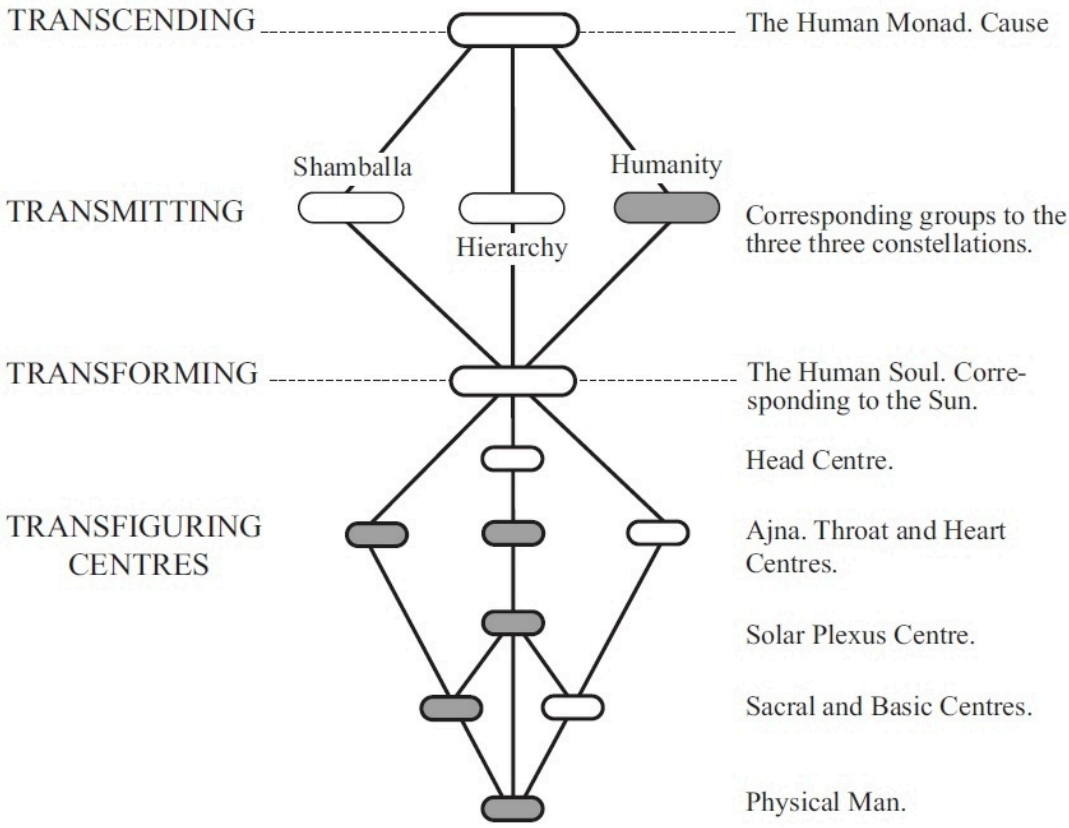
Transmitting.—The zodiacal constellations.

Transforming.—The Sun. The Soul.

Transfiguring.—The planets.

To these I might add one word in connection with the Earth and its humanity which is allied to all the above.

DIAGRAM FIVE



This word is *Translated* , for when the "souls of just men are made perfect," a process of translation takes place which *[612]* lifts humanity off and away from the planet on to one or other of the seven cosmic Paths to which our seven initiations form the entering doors.

In connection with the human individual and his progress and initiation or translation from one state of consciousness to another, there is to be found a small replica of the above:

a. The soul of man receives from all three major planetary centres or groups.

b. The darkened spots indicate awakened, alert centres.

c. The diagram indicates the "interior light chart" of an advanced aspirant on the verge of discipleship.

The whole story of extension from the One into the Many and of the Many into the One is contained in these macrocosmic and microcosmic diagrams.

Let us now take each of the seven Rays and see how they embody and transmit the three aspects of the will, via three constellations and their rulers, to our Earth. We enter here into the realm of causes and are dealing with those transcendent purposes, incentives, urges and objectives of the One in Whom we live and move and have our being. This great Life, the Ancient of Days, the Lord of the world, Sanat Kumara, the Eternal Youth, the planetary Logos—His many names are of relative unimportance—is the only Existence upon our planet Who is capable of responding to and carrying out the objectives of the solar Logos. He, in His turn, is the only one in our solar system capable of responding to the sevenfold Emanating Cause, expressing Itself through the Great Bear or Ursa Major. We will, however, deal with the psychological aspects of the emanations of the seven Rays which *embody the will-to-good* . *[613]*

RAY I. Will or Power:	Aries,	
	Leo	working through the medium of the four planets: Mars, Mercury, the Sun, Saturn.
	Capricorn.	

This is the will which lies behind all *initiatory activity* , that is,

a. The initiation of the previous stages of creation.

b. The initiation of the urge to evolve, proceed, progress.

c. The initiation of the differentiating process in order to produce.

These are all expressions or effects of the activity of the ray energy and all can be best summed up in the thought of a dynamic "entering into"—by an

act of the focussed will—a new state of consciousness. This leads inevitably to a new realisation of being. In this statement, you have one of the basic definitions of initiation as far as the initiation of a human being is concerned. These are dim reflections of the dynamic processes to which the One Life subjects Itself as it enters into the dualistic condition of spirit-matter. The will here referred to lies behind the dualism and is analogous to the reception and focussing of an initial idea as it enters into the mind of a creative, advanced human being, his thought processes and his achievements. Some understanding of this will come if the disciple will consider what fixed aspiration, a vision of the goal and a determination to follow the will-to-good has effected in his life. Beyond this realisation, he cannot go, but it holds for him the cosmic seed of understanding.

It is necessary to remember that on the Path of Initiation, the whole training process is turned towards the evolution of the will and this is possible because behind the development of love lies the revelation of the will. It is rightly *[614]* taught that man's immediate goal is the unfoldment (into full expression) of the love nature. This begins to take place and reaches a relatively high stage of unfoldment upon the Path of Discipleship. The detail of the process in a broad and general sense might be stated as follows:

1. *Path of Evolution and Probation.*
   a. Unfoldment of intellect and of sensory perception.
   b. Response to the centre called *Humanity* .
   c. The mind takes control. Personality functions.
2. *Path of Discipleship.*
   a. Unfoldment of the love nature.
   b. Achievement of illumination.
   c. Response to the centre called the *Hierarchy* .
   d. Buddhi or the intuition is in control. The soul functions.
3. *Path of Initiation* .
   a. Unfoldment of the will.
   b. Achievement of synthesis.

c. Response to the centre called *Shamballa* .

d. Dynamic Purpose in control. The will-to-good. The Monad functions.

This covers familiar ground for all of you but in the effort to achieve a vision of the whole, constant repetition has its place. We are now concerned with the third stage of the evolutionary process, carried forward upon the Path of Initiation and entered into (as far as humanity is concerned) at the third initiation, and consummated at the seventh initiation—an initiation far more easily reached by people upon the first Ray than on any of the others.

This—as far as you can at this time grasp—concerns primarily the creative will as it: *[615]*

1. Initiates manifestation, and conditions that which is created.
2. Brings about eventual fulfilment.
3. Overcomes death or differentiation.

All initiates must and eventually do express dynamic, creative will, a focussed purpose which expresses only the will-to-good and also that sustained effort which brings fulfilment. I would remind you here that *sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death* . Death is really deterioration in time and space and is due to the tendency of matter-spirit to isolate itself, whilst in manifestation (from the standpoint of consciousness). This sustained effort of the Logos is what keeps all forms in manifestation and preserves even the life aspect as the integrating factor in form building and—which is equally an act of the sustaining will—can abstract or withdraw the life consciousness intact at the close of a cycle of manifestation. Death and limitation are synonymous terms. When the consciousness is focussed in form and identified entirely with the principle of limitation, it regards freedom from form life as death; but, as evolution proceeds, the consciousness shifts increasingly into awareness of that which is *not* form and into the realm of that which is transcendent or into the world of the abstract, i.e., into that which is abstracted from form and focussed in itself.

This, by the way is a definition of meditation from the angle of goal and achievement. A man can truly meditate when he begins to use the mind, the reflection of the will aspect, and employs it in its three aspects: as initiating his entrance into the world of souls, as conditioning his personality life and as enforcing and eventually bringing about a full expression of soul purpose. This results *[616]* in the complete overcoming of death. I am bringing this whole concept down into terms of the microcosm even though it will be obvious that only the pledged disciple in preparation for initiation can begin to grasp some of the significant implications.

Perhaps I can best sum up the keynote of the first Ray of Will or Power, as it seeks expression as dynamic purpose on Earth and in relation to the human being, by quoting or paraphrasing the *Old Commentary* .

> "The Transcendent One, the Life, the Whole, the All entered into communion with Itself and by this act became a vital point of life and focussed power.
>
> I am and I am not. Greater than This is That; smaller than That is This. But That must show to This the nature of the whole, and showing prove itself unto Itself.
>
> I, the beginning am. I am the outward and the inward Way and back into the point of concentration and from the point I turn again unto Myself, carrying within my heart of love that which I, the One, have served and that for which I sacrifice Myself."

In the process of sacrifice, that which is the sustaining Whole, the inner core of all life and the principle of integration, realises within Itself the following stages in consciousness:

1. It knows Itself as *the transcending will* , the will which sees the entire process from the point of initiation, but which limits itself to the gradual expression of that will on account of the limitations of those aspects of Itself *[617]* whose consciousness is not that of the Whole. That which initiates, sees the end from the beginning and works towards the goal in progressive

stages, not for Itself but for those aspects which are still limited, unaware, blind and unseeing and unreasoning.

2. It knows Itself as *the transmitting will* , working from the point of synthesis, stepping down the energies distributed, in line with the creative, evolutionary plan. This, the Life of our planet, carried forward in three major stages, particularly from the consciousness angle; that is via Shamballa, the Hierarchy and Humanity. From thence the transmitting Life moves outward into all the other kingdoms of nature. Each great centre is, therefore, a transmitting agency. The fourth Creative Hierarchy, the human Kingdom, is the agent through which eventually the energies of Shamballa and of the Hierarchy will be focussed for the redeeming of the life of all the sub-human kingdoms. This can only take place when humanity can work with the focussed will, engendered by the life of Shamballa, inspired by love, fostered by the Hierarchy and expressed through the intellect which humanity itself has developed—all of these used dynamically and consciously under the pressure of that which is higher and greater than Shamballa itself.

3. It knows Itself as *the transforming will* or that sustained, applied process which brings about the needed mutations and changes through the action of the constant incentive of the will-to-good. Yet at the same time it is not identified in any way with the process. These mutations, producing transformation of the One into the Many and later in time and space of the Many into the One are carried forward from a point of *[618]* focussed, dynamic will, the “Point in the Centre” which changes not but remains ever immovably subject to its own inherent purpose.

When the disciple or the initiate can stand also at the centre as the transforming will, he can then bring about the needed changes in the form nature without identifying himself with it or being himself affected by the changes. This may serve to make my meaning clear.

4. It knows Itself as *the transfiguring will* . This transfiguration is the fulfilment of purpose and the final expression of synthesis brought about by

the sustaining will-to-good of the transcending, transmitting, transforming will.

Students would do well to shift their eyes off the goal of transfiguration (achieved at the third initiation and increasingly present at each previous initiation) and pay more attention to the recognition of that in them which "having pervaded their little universe with a fragment of itself *remains* ." They will then have anchored their consciousness in the centre of transcending power and guaranteed the flow of the will-to-achieve. From that high point in consciousness (imaginatively reached at first and practically achieved later) they would find it useful to work at the process of transmission, knowing themselves to be agents for the transmission of the will-to-good of the Transcendent One. They should next pass on to the stage of transformation wherein they would visualise and expect to see developed the needed transformation carried forward in their lives; then—equally expectant—they should believe in the transfiguration of those lives in line with the will of the *[619]* Transcendent One, the success of the Transmitting One, and the activity of the Transforming One—all of Whom are but the One, the Monad, the Self. All this is done by the use of the will, conditioning, fulfilling and overcoming.

To return to our theme of the greater Whole, leaving behind us for a minute the efforts of the microcosm to comprehend the Macrocosm, let us consider the relation of the three constellations in the task of expressing Ray One:

1. *ARIES* is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. It is the monadic ray of our planetary Logos, Whose Soul ray is the second and the personality ray the third. You can note here, therefore, how the transmitting ray of our planetary Logos is the first; and hence the place which the will plays in our human evolutionary process; His transforming ray is the second and that eventually brings transfiguration through the medium of the third and in this combination you have the reason why, in the evolution of the will aspect, you have the influence of Mars and Mercury—the one bringing conflict and the death of the form and the other

bringing illumination and the development of the intuition as a result of that conflict and death. New cycles of Being and of consciousness are initiated by conflict. Such seems as yet to be the law of life and the governing factor in evolution. If, however, the result of this initiating, energising will is to produce such beneficent effects of intuitive understanding and the activity of Mercury as the messenger of the Gods, it can be seen how truly through conflict the will-to-good can be wrought out.

2. *LEO* . This is the constellation through which the will-to-fulfilment or to achievement pours into humanity and on to the planet. It is essentially the spirit of self-determination. *[620]* It is at first the determination of the little self, the personality, the self-conscious individual. It is next the determination of the Self, the soul, the group conscious individual, aware of the greater Whole and of itself as the part, integrated and basically at-one.

This will-to-good (achieved through fulfilment) works out in relation to the human being through the medium of three climaxes:

1. The will-to-good, demonstrated by the achieving of self-consciousness. This is the first stage of completed, divine fulfilment. It connotes body, appearance. It is the expression of the third aspect.
2. The will-to-good, demonstrated at the third initiation when self-consciousness gives place to group consciousness. This is the second stage of divine fulfilment. It connotes soul, quality. It is the expression of the second aspect.
3. The will-to-good, demonstrated in the higher initiations when God-consciousness is achieved. This is the third stage of divine fulfilment. It connotes Monad, Life. It is the expression of the first aspect.

It is useful to see these relationships. It will also be obvious why the Sun rules Leo, both exoterically and esoterically. The Sun reveals or “lights up” the two stages of the hidden will: the physical sun, lighting up the personality upon the physical plane and the Heart of the Sun revealing the nature of the soul.

3. *CAPRICORN* . This is the constellation by means of which comes the conquering will which releases from form life and initiates the man into the kingdom wherein the will aspect (not the soul aspect) of divinity expresses itself. You will remember that there is a close connection between *[621]* the Earth and Capricorn. The reason for this is that the Earth provides ideal conditions for this particular type of achievement because it is in process of transforming from the stage of a "non-sacred planet" into that of a "sacred planet." This is why Saturn is so powerful a ruler and transmitter to the Earth of the dynamic quality of the first ray of power. This inpouring of first ray energy will be greatly accelerated from now on. These energies and their inflow must be carefully studied in connection with the diagrams given earlier in this treatise, remembering that *visualisation is always a directing energy* , employed to bring about a specific desired effect.

Aries, the Initiator, Leo, the Self, and Capricorn, the transfiguring Agent—such are some of the implications in relation to the first ray and humanity.

I would point out here that I have given this triangle of constellations in the order of their relationship to the Great Life Who employs them as transmitting agencies for first ray activities. It should also be noted that the reason for this relation is inherent in the nature of the informing Lives of the particular constellations. They are Themselves expressions of the will-to-good and, therefore, constitute the line of least resistance for the dissemination of first ray energy throughout our solar system. From the angle of human relations, this triangle rearranges itself. It becomes Leo, the giver of self-consciousness; Capricorn, the sign wherein initiation can be taken; and Aries, the incentive towards a new beginning. In the understanding of the significance of *the distinction between constellations as galaxies of stars, and signs as concentrated influences* will come fresh light upon the science of astrology. This is fundamentally connected with the difference between the relation of a ray energy to the triangle of constellations and the human *[622]* relation. More I may not say but this will give a hint to the intuitive astrologer.

RAY II. Love-Wisdom.	Gemini,	
	Virgo	working through the medium of the five planets: Mercury, Jupiter, Venus, the Moon, Pluto.
	Pisces.	

This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-one-ment and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the Shamballa or first ray force. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centres, Shamballa and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.
2. The two great exponents of this ray energy are the two best known world Teachers and Saviours from the human point of view in both the East and the West: the Buddha and the Christ.
3. The two Masters Who have attempted to awaken humanity in the West to a realisation of the Hierarchy *[623]* are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and

demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say "I am the light of the world," went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the cosmic principle of love. Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the *[624]* cosmic principle of love. Again the three aspects of the divine will can be seen functioning through the second ray:

1. The will-to-initiate or to condition demonstrates in Christ's work as He inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom.

2. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or

leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.

3. It is also the will which conquers death because of its intense love of reality and of that "persistent One" who exists behind all phenomena.

In the *Old Commentary* this type of will—the will-to-love—is spoken of in the following terms:

> "The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensity My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense. *[625]*
>
> Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave."

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

It knows itself as *the transcending will* because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in Himself both goal and process. He revealed the cosmic principle of love and by its means—embodied in Himself—He produced *effects* also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as *the transmitting will* because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery—the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

[626] It knows itself likewise as *the transforming will* because the entire evolutionary process (which is, in the last analysis, the working out of the inter-relation between God and His world, between cause and effect and between Life and form) is based upon the transformation brought about by divine attraction. This enables "spirit to mount upon the shoulders of matter," as H.P.B. expresses it, and forces matter to achieve the purification which will lead it eventually to act as a transparent medium for the revelation of divinity.

It knows itself finally as *the will which transfigures* . It was this transfiguration which Christ manifested when He emerged before the startled eyes of His disciples as Light Incarnate and "was transfigured before them."

The entire process of transcendence, resulting in transfiguration, is worked out in relation to the second ray by the combined influences of the three constellations through which this ray chooses by an "act of its sufficient will to act in time and space." Let us look at them for a moment:

1. *GEMINI* . This is the great symbolic constellation of the Two Brothers, expressing the interplay between the dualities. Because it is governed by Mercury and Venus, you have the light of the intuition and of the mind blended together into one illuminated whole, typical of the fusion of spirit-matter and the demonstration of their essential oneness. Gemini, as you know, is the sign of divine interplay and it is the life of the Father (of spirit and of will) which flows through the Two Brothers, through the polar opposites, making them one in reality though two in manifestation. Their real nature as the "elder brother and the prodigal son" is revealed by the

intuition when it takes hold of the mind. But it is the will to love which governs the relationship and which finally brings about divine synthesis. *[627]*

2. *VIRGO* is the constellation which is symbolic of the second stage of the relation between the pair of opposites. Here we have, as you know, the Mother of the Christ Child and the fostering process of interchange which brings about life, love and their united manifestation in one form. This second ray is, therefore, closely related to Virgo and its lowest aspect is mother love with its instinctual care of that which must be nourished and guarded. Its highest aspect is the incarnated, manifested Christ. Then instinct is transmuted into wisdom and with that the will-to-manifest and bring into the light of day the hitherto Hidden Christ. This sign and this second ray Will have a mysterious relation to *Time,* to process and to the sustaining life of the Mother (matter) which, throughout the gestation period, nourishes and cares for the rapidly developing Christ Child. The Moon has also a peculiar function which can only be expressed in the idea of death—the death of the relationships between the Mother and the Child because the moment comes when the Christ Child will emerge from the womb of time and of matter and stand free in the light. This will have been due, necessarily, to many inherent factors but primarily to the sustaining will of the Mother, plus the dynamic will of the Christ Child. Here again is an aspect of the curious and mysterious relation between the first and the second rays.

3. *PISCES* . In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save. In Gemini, therefore, you have the two, the pair of opposites and the will-to-relate; in Virgo, you have their work in cooperation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven. In Pisces, you have the consummation of the work of that *[628]* which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the will aspect of the second ray, focussed in Shamballa, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story

of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.

In time and space and from the angle of humanity, the triangle of constellations is Virgo, Gemini and Pisces and not the order as here given, which is Gemini, Virgo, Pisces; the latter is the angle from the standpoint of Shamballa.

RAY III. Active Intelligence.	Cancer, Libra	working through five planets: The Moon, Venus, Saturn, Neptune, Uranus.
	Capricorn.	

In this divine expression of ray energy is to be found the key or clue to what is commonly called evolution. The emphasis, is necessarily from the angle of the form nature and upon the phenomenal side. Today, however, the evolutionary process can be considered from the two aspects of the evolution of form and the evolution of consciousness; science and psychology contribute to this a gradually developing whole or picture. But that which I deal with here is the evolution of That which is both consciousness and form but which is more than either, i.e. the One Who wills to manifest and to know or to become aware. It is this which lies behind and which is greater than the Identity in time and space to which we give the name Logos. I seek to deal, therefore, with the Creative Will which is dynamically manifesting, consciously establishing contact and persistently focussed in the form whilst time and space endure.

[629] This third aspect of the divine expression is the result or outcome of the activity of the other two major rays. You must, with care, distinguish in your minds between matter or the Mother and substance or the "Holy Spirit overshadowing the Mother"; it is with this latter we are concerned, for we are regarding all these rays in terms of will, of spirit, and of life. This whole treatise, therefore, deals with an idea which lies beyond or behind the entire content of modern knowledge and is consequently inexplicable to the finite mind. All that is possible is to indicate That which exists prior to

manifestation and which persists after the cycle of manifestation is over—unprovable, unknowable and intangible. This inherent Reality is to the manifested Logos what the sensed, immortal Self is to the man in incarnation. As the abstract mind of man develops, these subjective themes, leading to the central Theme of manifestation, will become clearer and the density of the mystery will lighten. With this promise you must be content for you are not yet initiate. The initiate will sense whereof I speak.

This evolving Reality which is focussed in the third Ray of Active Intelligence during the "period of appearance" has—in this solar system—undertaken the task of developing conscious "awareness of Itself in that which it is not." This is carried forward in three stages—all of them the result of process, of progress, of activity and of mind or intelligent perception. These three stages are:

1. The stage wherein sensory perception is transmuted into knowledge. This is the stage in which the form gradually and steadily adapts itself to the requirements of the perceiving Self.
2. The stage wherein knowledge is transmuted into wisdom, *[630]* or consciousness utilises the gradually acquired knowledge to achieve detachment from the form, the organ of perception.
3. The stage wherein wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of these two phases of divine life. This One wills to incarnate, wills to know, wills to be conscious, but is none of these phases essentially, having realised them, prior to manifestation.

This third ray will is the producer of external synthesis in successive stages, carried forward from temporary syntheses until there is complete unification between consciousness and form and later complete atonement realised between That which is neither consciousness nor form but the Creator of both and the relating Principle of spirit-matter. It will be seen how the above definition shows the function of the third ray to be the will-to-initiate on the physical plane that which will express divinity; that it defines not only

appearance but the revelation of that quality of which the appearance is the effect or result, and that inherent in these two propositions lies the third which states that this creative will is not only the cause of manifestation and the guarantee of achievement, but is also the proof of the potency of that Life which ever defeats and annihilates death. So, we come back to our initial proposition of that divine trinity of Life-Quality-Appearance (considered in the opening pages of Volume I); thus also to the creativity of the three major rays; thus to their basic relation and thus to their enduring and persistent synthesis. The circle of revelation is rounded out; the cycle is completed; the serpent of matter, the serpent of wisdom and the serpent of life are seen to be one *[631]* whole and behind the three "stands the Eternal Dragon for ever spawning forth the triple serpent, for ever saying: Go forth and come thou back." Thus speaks the *Old Commentary* in reference to this matter.

Three words are concerned with this triple manifestation: Attraction, Subtraction, Abstraction and these three are related (as far as man is concerned) to the first three initiations, but only from the will aspect and in relation definitely to the third ray upon the physical plane, or rather on the plane of the etheric body or the vital effective activity. It is this which must be borne in mind when considering the active work of the Trinity: Father, Son and Holy Spirit.

This Trinity in manifestation knows Itself as the *Transcending Reality* and utters ever the word: "Having pervaded this whole universe with a fragment of Myself, I remain."

This Trinity in manifestation knows Itself as the *Transmitting One* and says through the words of the Christ: "I, if I be lifted up, will draw all men unto Me." This, through the attractive power which the Transmitting One transmits.

This Trinity in manifestation knows Itself to be the *Transforming Agent* and through the voice of the many chants the words: "Glory to God in the

highest, on Earth peace, goodwill to men"—glory, peace and the will-to-good being the effects of the transmitted life of the Transcendent One.

Finally, at the end of the age, it knows Itself as the *Transfigured One* and realises that the paean of the angels: "Glory to God in the highest" is the enunciation of its ultimate perfection and triumph.

Can more be said anent this subject? The major Rays of Aspect embody the entire story; the minor Rays of Attribute contribute the detail in process and enterprise. They *[632]* are conditioned by the three major rays. It is not, therefore, my intention to take up the analysis of the four remaining triangles. I have indicated enough in this treatise to enable the interested student to work out for himself their subjective theme. I will, however, consider briefly the three constellations connected with the third ray; their significance is relatively clear.

1. *CANCER* . This is the constellation which symbolises the will of the mass, which conditions mass response and mass psychology. This has not yet been the theme of astrological study for it connotes far more than the mass consciousness. It is basically the focussing of the mass will through the medium of the mass consciousness—a thing unknown as yet, though the rudiments of this knowledge can be seen in that peculiar factor in the life of humanity which we call 'public opinion.' This is now being brought into the educational field through what is commonly called propaganda. The implications will be clear to you. A trained and enlightened public opinion is an unknown thing on a world-wide scale, though enlightened groups are rapidly appearing. Out of public opinion (which is the focussed expression of the growth of mass consciousness) will emerge the mass will-to-good, inherent in every individual; for this humanity must work and wait.

2. *LIBRA* . This constellation, as you know, connotes the point of balance in the long relationship and interplay between the pairs of opposites. It indicates the will-to-express—in perfected proportion and harmony—both the life of the spirit and the potency of matter.

3. *CAPRICORN* . This constellation stands for the influence which will carry the will of Shamballa to the Hierarchy or to the world initiates, giving to Them that dynamic and *[633]* enterprising spirit which will enable Them to carry forward to completion the Will of God on Earth. It was the "angel, born under Capricorn" which came to Christ in the garden of Gethsemane and fused His individual will into the divine Will and thus enabled Him to carry out His mission to completion. This was not only the revelation of divine love to the world but—as the legend in the Masters' Archives goes on—He came "to fabricate the gossamer thread which bound the two together and linked the place of the Most High (Shamballa) with the Holy City (The Hierarchy). The bridge between the Holy Place and the Holy of Holies was securely anchored. The will of God could now be carried to fruition." Under the same symbolic teaching, we could say that the following terms distinguish the three rays with which we have been dealing.

I.	Ray I.	The Holy of Holies. Shamballa.
		The Dwelling Place of the Most High.
		Spirit. Life. Energy.
		Will. Identification.
II.	Ray II.	The Holy Place. Hierarchy.
		The Secret Place where Light dwelleth.
		Soul. Consciousness. Light.
		Love. Initiation.
III.	Ray III.	The Outer Court. Humanity.
		Christ in us, the hope of glory.
		Form. Appearance. Body.
		Intelligence. Individuality.

Remember, nevertheless, that these Three are One. Behind all of them stands for ever the One Who remains, transcendent *[634]* and immanent also, greater than our whole yet also within that whole.

Through Ray IV, we learn to be at-one with this eternal synthesis and will; through Ray V, we develop the means to understand the nature of that synthesis and will; through Ray VI, we move forward to complete identification with that synthesis and will, and through Ray VII we

demonstrate on Earth the nature of that synthesis through the medium of the appearing form and the purpose of that underlying will.

And so the Many are absorbed into the One.

APPENDIX - Suggestions for Students

ASTROLOGY IN THE SECRET DOCTRINE
(Third Edition)

[635] 1. Mythology relates to astronomical, theogonical and human struggles; to the adjustment of orbs and the supremacy of nations and tribes. The "struggle for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos manifested into being.... Hence:

a. The incessant fights of the Gods in all the Old Scriptures.

b. The war in Heaven of the ancient mythologies. (S.D. I. 223.)

2. Behind this veil ... of astrological symbols, there were the occult mysteries of anthropography and the primeval genesis of man. (S.D. I. 250.)

3. Astrology existed before astronomy. (S.D. III. 325.)

4. Astrolatry or the adoration of the Heavenly Host is the natural result of only half-revealed astrology.... Hence, divine Astrology for the Initiates; superstitious astrolatry for the profane. (S.D. III. 337.)

5. Primitive astrology is as far above modern astrology as the Guides (the planets and the Zodiacal signs) are above the lamp posts. (S.D. III. 341.) *[636]*

6. Astrology has left its eternal imprint upon the world. (S.D. III. 342.)

7. Astrology is built upon the mystic and intimate connection between the heavenly bodies and mankind and is one of the great secrets of Initiation and the occult mysteries. (S.D. II. 525.)

8. Stars and constellations have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races and mankind as a whole? This again is a claim made on the authority of the Zodiacal records. (S.D. I. 709.)

a. There are records preserved through the Zodiac for incalculable ages. (S.D. I. 709.)

b. Astronomy, astrology and so on are all on the physical and not on the spiritual plane. (S.D. II. 667.)

c. Those philosophers alone who studied astrology ... knew that the last word of those sciences was to be sought in and expected from the occult forces emanating from the constellations. (S.D. III. 214.)

9. "... In the presence of the Eternal conformity of the divisions of the Zodiac and of the names of the Planets applied in the same order everywhere and always and in the presence of the impossibility of attributing it all to chance and coincidence ... a very great antiquity indeed must be allowed for the Zodiac. (S.D. I. 711.)

10. High ceremonial astrology ... depends upon the knowledge of the Initiate of those immaterial Forces and spiritual Entities that affect matter and guide it. (S.D. III. 337.)

11. "... our Earth was created or fashioned by terrestrial *[637]* spirits, the Regents (the Spirits of the seven planets. A.A.B.) being simply the supervisors. This is the first germ of that which grew later into the Tree of Astrology and Astrolatry." (S.D. II. 26.)

12. "There are seven chief groups of such Dhyan Chohans. They are the primeval seven Rays.... Hence there are seven chief planets, the spheres of the indwelling seven Spirits, under each of which is born one of the human groups." (S.D. I. 626.)

13. "There are only seven planets specially connected with the Earth and twelve houses, but the possible combination of their aspects are countless. As each planet can stand to each of the others in twelve different aspects their combinations must be almost infinite." (S.D. I. 626.)

14. That which is the *surviving* Entity *in us* is partly the direct emanation from and partly those celestial entities themselves. (S.D. I. 251.)

15. The descent and reascent of the monad or soul cannot be disconnected from Zodiacal signs.... (S.D. I. 730.)

16. The following five statements are basic—

1. Each of the Primordial Seven, the first seven rays, forming the manifesting logos, is again sevenfold.
2. As the seven colours of the solar spectrum correspond to the seven rays or Hierarchies so each of these is sub-divided into seven.
3. Each of these Hierarchies furnishes the essence (the soul) and is the builder of one of the seven kingdoms in nature—the three elemental kingdoms, the mineral, vegetable, animal and kingdom of spiritual man. *[638]*
4. Each Hierarchy furnishes the aura of one of the seven principles in man with its specific colour.
5. Each of these Hierarchies is the ruler of one of the sacred planets.

Thus astrology came into existence and has a strictly scientific basis. (S.D. III. 482.)

17. All the great astrologers have admitted that man could react against the stars. (S.D. III. 339.)

18. This system (or cycles) cannot be comprehended if the spiritual action of these periods—pre-ordained so to say by karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and mastered upon these lines. This mastery can be achieved only through initiation. (S.D. I. 703.)

19. Modern astrologers do not give the correspondences of the days and planets and colours correctly.

20. There is white and black astrology ... the good or bad results obtained do not depend upon the principles which are the same in both kinds, but upon the astrologer himself. (S.D. III. 339.)

NOTE: S.D. I, Section XVI and S.D. III, Section XXXVIII deal with the Zodiac, with Biblical references to the Zodiac and with astrology and the mysteries of Initiation.

THE CONSTELLATIONS

1. “Each of the twelve constellations, whether separately or in combination with other signs, has an occult influence, either for good or evil.” (S.D. I. 440.) *[639]*

2. “Enoch, the type of the dual nature of man (spiritual and physical) occupies the centre of the astronomic Cross ... which is a six-pointed star.... In the upper angle of the upper triangle is the Eagle (Scorpio); in the left lower angle stands the Lion (Leo); in the right, the Bull (Taurus); while between the Bull and the Lion ... is the face of Enoch, the man (Aquarius).... These are the four animals of Ezekiel and Revelations.” (S.D. II. 561, 562.)

(The Fixed Cross of the Heavens)

3. “The constellations of the Great Bear and of the Pleiades constitute the greatest mystery of occult nature.” (S.D. II. 580.)

4. “From the beginning of humanity, the Cross, or Man, with arms stretched out horizontally (the Fixed Cross) typifying his cosmic origin, was connected with his psychic nature and with the struggles which led to initiation.” (S.D. III. 141.)

NOTE: All the travels of all the Heroes of antiquity through the signs of the sun and the heavens ... are in each individual case, the personification of the sufferings, triumphs, and miracles of an adept before and after initiation.

5. The signs of the zodiac: Each a double sign in ancient astrological magic —namely: it was Taurus-Eve; and Scorpio was Mars-Lupa, or Mars with the female wolf.... So as these signs were opposites of each other, yet *met* in the centre they are connected; ... (S.D. III. 154.)

References in *A Treatise on Cosmic Fire* .

[640] 6. “Until the mystery of the Great Bear is revealed and is known as it is, and until the influence of Pleiades is comprehended, and the true significance of the cosmic Triangle formed by

1. The seven Rishis of the Great Bear,
2. The seven planetary Logoi of our solar system,
3. The seven Pleiades or Sisters,

is revealed, the karma of the seven sacred planets will remain unknown. All that we can see is its working out in the solar system. The intricacy of the whole subject will be apparent when it is borne in mind that not only do these three groups form a cosmic triangle, but that within that triangle many lesser triangles have to be studied. Any one of the seven Rishis with one of the seven Sisters may form a subsidiary triangle, and all must thus be studied." (C.F. 801.)

7. "A further factor in cyclic computation lies in the effect of the following stars and constellations upon our system and upon any particular planet within the system:

1. The Great Bear.
2. The little Bear. (Ursa Minor)
3. The Pole Star.
4. The Pleiades.
5. Constellation Capricorn.
6. Draco.

And all the other constellations and allied stars of the zodiac. The mystery is hidden *in esoteric astrology* and until the subject of energy, working through the etheric body, of radio-activity and of the transmutation of all bodies from a lower state into a higher is better comprehended, the true mystery of the "influence of *[641]* these various bodies upon each other will remain at its present stage—an unrevealed secret." (C.F. 795.)

8. Energy in the universe can be differentiated as follows:

"1. Inter-cosmic—affecting constellations.

2. Inter-planetary—affecting planets.

3. Inter-chain—affecting the chains in a planetary cycle.

4. Inter-globular—producing interchange of force between the globes of a chain.

5. Inter-sectional—affecting the transference of force between the kingdoms in nature.

6. Inter-human—interplay between men.

7. Inter-atomic—passage of force between atoms." (C.F. 1029.)

9. “There must also be borne in mind the play of energy which emanates from any one of the twelve constellations or signs of the zodiac, with which astrology concerns itself. This type of force is primarily concerned with planetary stimulation, with the planetary Logoi, and is hidden in Their cyclic karma—a karma which will incidentally involve those monads and devas which form Their bodies and centres.” (C.F. 1052.)

10. “These three groups of solar bodies (The Great Bear, the Pleiades and Sirius) are of paramount influence where the spiral cyclic activity of our system is concerned. Just as in the human atom, the spiral activity is egoic and controlled from the egoic body, so in connection with the solar system these three groups are related to the Logoic Spiritual Triad—atma-buddhi-manas—and their influence is dominant in connection with solar incarnation, with solar evolution and with solar progress.” (C.F. 1058.) *[642]*

THE PLANETS

1. “There are seven chief planets, the spheres of the indwelling seven Spirits. These seven Spirits are:

   a. The seven chief groups of Dhyan Chohans.

   b. The seven Primeval Rays.” (S.D. I. 626.)

2. “There are only seven planets *specially* connected with the Earth, and twelve houses, but the possible combinations of their aspects are countless.... Each planet can stand to each of the other in twelve different aspects.” (S.D. I. 626.)

3. “The names of the Planets are applied in the same order everywhere and always.” (S.D. I. 711.)

4. “The Seven Planetary Regents (Planetary Logoi) are `the Seven Sons of Sophia (Wisdom)’.” (S.D. II. 221. Note.)

5. “For Pythagoras the forces were Spiritual Entities, Gods, independent of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven.” (S.D. I. 535.)

6. “The seven Sons of Light—called after their planets and often even identified with them—namely, Saturn, Jupiter, Mercury, Mars, Venus and *presumably* the Sun and the Moon.” (S.D. I. 628.)

7. “The planets have their growth, changes, development and gradual evolution.” (S.D. I. 667.)

8. “Plato represented the planets as moved by an intrinsic Rector ... one with his dwelling, like a `boatman in his boat’.” (S.D. I. 535.)

a. “The planets were not inanimate masses but acting and living bodies.”

b. “The planets were rational intelligences circulating around the sun.” (S.D. I. 535.) *[643]*

9. “The seven planets have for supreme Spirits, Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced.” (S.D. I. 735.)

10. “The seven Gods were divided into two triads and the sun.

a. Lower Triad—Mars, Mercury and Venus.

b. Higher Triad—Moon, Jupiter and Saturn.

(the Moon standing for a hidden planet.) (S.D. II. 484, 5.)

11. “Saturn, Jupiter, Mercury and Venus are the four exoteric planets and three others which must remain nameless (Pluto and the two hidden planets. A.A.B.) were the heavenly bodies in direct astral and psychic communication—morally and physically—with the Earth, its Guides and Watchers. The visible orbs furnish our humanity with its outward and inward characteristics and their Regents or Rectors with our Monads and spiritual faculties.” (S.D. I. 628.)

12. “The Trinity was represented by the Sun (the Father), Mercury (the Son), and Venus (the Holy Spirit).” (S.D. II. 569.)

13. “There were seven tabernacles ready to be inhabited by Monads under seven different karmic conditions.” (S.D. II. 223.)

14. “Every race in its evolution is said to be born under the influence of one of the planets.” (S.D. II. 27.)

15. “The Tradition of the 70 planets that preside over the destiny of nations is based on the occult cosmogonical teaching that besides our own systemic chain of World *[644]* Planets there are many more in the solar system.” (S.D. I. 718, note.)

16. “The spirit of the planet is as much a creator in his own realm as the Spirit of the heavens (i.e. the form life and the soul life of the planet. A.A.B.).” (S.D. II. 500.)

17. “The seven planets are the Sun’s brothers and not his sons.” (S.D. I. 483.)

18. “The Planetary Spirits, are the informing spirits of the stars in general and of the planet especially. They rule the destinies of men who are all born under one or other of their constellations.” (S.D. I. 153.)

19. “Each of the planets (of which seven only are called sacred because ruled by the highest Regents or Gods) ... is a septenary”.... (S.D. I. 176.)

20. The following tabulation is suggestive:

a. God the Father—1st Logos—Electric Fire. Great Bear. Sun.

b. God the Son—2nd Logos—Solar Fire—Sirius. Venus and Mercury.

c. God the Holy Spirit—3rd Logos—Fire by friction—Pleiades. Saturn (C.F. 96.)

21. “*The planetary Spirit* is another term for the Logos of a planet, Who is one of the “seven Spirits before the Throne of God” and therefore one of the seven Heavenly Men. He is on the evolutionary arc of the Universe and has passed many stages beyond the human. *The planetary Entity* is on the involutionary arc and is a very low grade entity. He is the sum total of all the elemental lives of the planet.” (C.F. 105, note.)

22. “The seven sacred Planets are composed of matter of *[645]* the fourth ether and the planetary Logoi (the seven Heavenly Men) whose bodies the

planets are, function normally on the fourth plane of the system, the buddhic plane." (C.F. 121.)

23. "Certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary homes to these principles. This is one of the distinctions between a sacred and a non-sacred planet." (C.F. 299.)

24. "Earth, Mars, Jupiter, Saturn and Vulcan are still developing the mind principle." (C.F. 403.)

25. "Those who are working in the Uranus, the Neptune and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas (the solar Angels) of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of forces and herein lies a hint. In the others, the higher group and the middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesising planetary schemes, and provide conditions suitable only for the very advanced stages. They are called the 'reaping' planets." (C.F. 777.)

26. "Mercury and Venus, the Sun and the Moon constitute the 'Guardian angels of the four corners of the Earth'."*[646]*

NOTE:

a. (The sun and moon veil hidden planets).

b. These are the four Maharajahs, connected with karma, humanity, cosmos and man.

c. They are the Sun or its substitute—Michael.

They are the Moon or its substitute—Gabriel.

They are Mercury or its substitute—Raphael.

They are Venus or its substitute—Uriel. (S.D. III. 459.)

27. “Saturn—governs the devotional faculties.

Mercury—governs the intellectual faculties.

Jupiter—governs the sympathetic faculties.

The Sun—governs the governing faculties.

Mars—governs the selfish faculties.

Venus—governs the tenacious faculties.

Moon—governs the instinctual faculties.” (S.D. III. 463.)

28. “The seven Angels Who preside over the seven planets are the Builders of the Universe. They are the natural Guardians of the seven regions of our planetary system.” (S.D. III. 115.)

29. “The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round.” (S.D. III. 162; Note, I.)

30. “The seven planetary Spirits or Angels ... are identical with the Dhyan Chohans of the esoteric doctrine and have been transformed into the archangels and the Spirits of the Presence by the Christian Church.” (S.D. III. 160.)

31. “The seven chief Deities ... are the rays of the One Boundless Unity.” (S.D. III. 229.) *[647]*

32. “Each of the seven chambers of the Pyramid was known by the name of one of the planets.” (S.D. III. 247.)

33. “The Kabiri were always the seven planets ... who together with their Father, the Sun ... composed a powerful ogdoad.” (S.D. III. 316.)

34. “The Ancients knew of seven planets besides the sun.... The seventh with two others were mystery planets.” (S.D. III. 316. Note.)

35. “The solar system is (from the higher cosmic planes), seen as a vast blue lotus and so on down the scale; even the tiny atom of substance can be so considered.... The solar system is a twelve-petalled lotus, each petal being formed of forty-nine lesser petals. The planetary lotuses differ in each

scheme and one of the secrets of initiation is revealed when the number of petals of:

a. Our earth planet

b. Our planetary polar opposite

c. Our complementary equilibrising planet

is committed to the initiate." (C.F. 1018.).

36. "Within the Hall of Wisdom, there exists a department of which the modern astrological organisations are dim and uncertain reflections. The Adepts connected with it work not with humanity but concern Themselves specifically with "casting the horoscopes" of the various great lives who inform ... the kingdoms of nature, with ascertaining the nature of the karmic influences working out in the manifestation of the three planetary Logoi (mentioned under point 35 above).... They progress these various horoscopes *[648]* for the next stated cycle and Their records are of profound interest. I would conjure students to refrain from attempting to form cyclic computations of any kind for as yet the many constellations which exist only in physical matter of an etheric nature are unknown and unseen. Yet they are potent in influence and until etheric vision is developed, all calculations will be full of error." (C.F. 1057.)

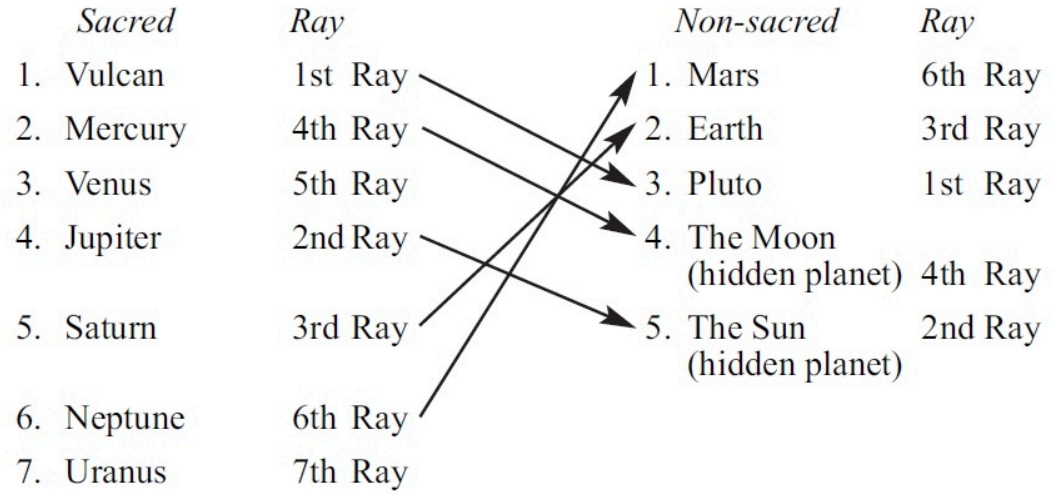
37. "A planetary Logos is the meeting place for two types of force, spiritual or logoic, which reaches Him ... from the seven Rishis of the Great Bear on Their own plane, and, secondly, of buddhic force which is transmitted via the seven Sisters or the Pleiades from a constellation called The Dragon and from which has come the appellation 'The Dragon of Wisdom'." (C.F. 1162.)

TABULATIONS
Related to Astrology
The Rays and the Planets—(According to Besant)

Ray	*Method*	*Planet*	*Colour*
I.	Will or Power	Raja Yoga	Uranus (representing	Flame

			SUN)	
II.	Love-Wisdom Intuition	Raja Yoga	Mercury	Yellow. Rose
III.	Higher Mind	Higher Mathematics Philosophy	Venus	Indigo. Blue. Bronze
IV.	Conflict Birth of man	Tension Hatha Yoga	Saturn	Green
V.	Lower mind	Practical Science	The Moon	Violet
VI.	Devotion	Bhakti Yoga	Mars	Rose. Blue
VII.	Magic	Ritual	Jupiter	Bright Blue

The Sacred and non-sacred planets and the rays. *[649]*



NOTE: This makes a total of 12 planets. It is the *Esoteric* division.

38. "*The exoteric non-sacred planets* are called in occult parlance "the outer round" or outer circle of initiates. Of these our Earth is one but being aligned in a peculiar fashion with certain spheres (or planets) on the inner round a dual opportunity exists for humanity which facilitates, whilst it complicates, the evolutionary process. The *sacred planets* are called often the 'seven grades of psychic knowledge' or the 'seven divisions of the field of knowledge'." (C.F. 1175.)

The following from The Secret Doctrine III, page 455, Diagram II, is suggestive, though exoteric and deliberately misleading as the sacred and non-sacred planets are mixed together and many planets omitted altogether,

Planet	*Human Principle*	*Colour*	*Weekday*
1. Mars	Kama-rupa	Red	Tuesday
2. The Sun	Prana. Life	Orange	Sunday
3. Mercury	Buddhi	Yellow	Wednesday
4. Saturn	Kama-Manas	Green	Saturday
5. Jupiter	Auric envelope	Blue	Thursday
6. Venus	Manas. Higher mind	Indigo	Friday
7. The Moon	Linga Sharira	Violet	Monday

[650] Such "blinds" are frequent and necessary in the occult teaching but they will be used less and less as humanity becomes more spiritually perceptive.

Seven great psychological Lives, qualified by seven types of life force, are manifesting through the medium of seven planets. Five other Lives express themselves through five planets, of which two remain to be discovered.

	1.	The Sun (Substituted for Vulcan)
	2.	Jupiter
	3.	Saturn
I.	4.	Mercury
	5.	Venus
	6.	Mars
	7.	The Moon (Substituted for Uranus)
	8.	Pluto
II.	9.	Neptune
	10.	The Earth
	11.	Undiscovered
III.	12.	Undiscovered

This is the Exoteric division.

The Kingdoms of Nature and the Planets . In this cycle:

1. The mineral kingdom—Pluto and Vulcan
2. The vegetable kingdom—Venus and Jupiter
3. The animal kingdom—The Moon and Mars
4. The human kingdom—Mercury and Saturn
5. The kingdom of souls—Neptune and Uranus
6. Synthesising these five—The Sun

THE RAYS AND THE PLANETS

[651] Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven ray influences. These seven planets may be enumerated as follows, and the rays working through them are accurately given. The student, however, must remember three things:

1. That every planet is the incarnation of a Life, or an Entity or Being.
2. That every planet, like a human being, is the expression of two ray forces—the personality and the egoic.
3. That two rays are therefore in esoteric conflict in each planet.

It should also be noted that until the mystery of the constellation of the Great Bear is revealed, and until the influence of the Pleiades is comprehended and the true significance of the cosmic triangle formed by:

a. The seven Rishis of the Great Bear.

b. The seven Planetary Logoi of our solar system.

c. The seven Pleiades or Sisters.

is also revealed, the destiny and true function of the seven sacred planets will remain unknown. Within this cosmic triangle are many lesser ones. Any one of the seven Rishis with one of our planetary Logoi and one of the seven Sisters can form subsidiary triangles and the combinations possible are many and intricate.

NOTE: In the occult books there are many enumerations of the planets and many of these are simply blinds and the sacred and non-sacred planets are deliberately intermixed. In the Tibetan's books there are several such enumerations, i.e., the two listed above and the following: *[652]*

The Seven Planets, Centres or Schemes

1. Vulcan—the sun exoterically considered.
2. Venus.
3. Mars.
4. The Earth.

5. Mercury.
6. Saturn.
7. Jupiter.

The Three Synthesising Planets

1. Uranus—8.
2. Neptune—9.
3. Saturn.

The One Resolver

The Sun.

The first one given above will be regarded as accurate for this world period and will be the basis of our astrological teaching. The informing Lives of the seven sacred planets are called by the following names:

1. The seven Planetary Logoi.
2. The seven Spirits before the throne.
3. The seven Kumaras.
4. The seven solar Deities.
5. The primordial Seven.
6. The seven Builders.
7. The seven intellectual Breaths.
8. The seven Manus.
9. The Flames.
10. Lords of Love, Knowledge and Sacrifice.

[653] THE WORDS FOR THE SIGNS OF THE ZODIAC

From the angle of form. Natural order. Retrogression through signs.

Pisces through the Signs to Aries

1. Pisces.—And the Word said: Go forth into matter.
2. Aquarius.—And the Word said: Let desire in form be ruler.
3. Capricorn.—And the Word said: Let ambition rule and the door stand wide.

4. Sagittarius.—And the Word said: Let food be sought.
5. Scorpio.—And the Word said: Let Maya flourish and let deception rule.
6. Libra.—And the Word said: Let choice be made.
7. Virgo.—And the Word said: Let matter reign.
8. Leo.—And the Word said: Let other forms exist. I rule.
9. Cancer.—And the Word said: Let isolation be the rule and yet the crowd exists.
10. Gemini.—And the Word said: Let instability do its work.
11. Taurus.—And the Word said: Let struggle be undismayed.
12. Aries.—And the Word said: Let form again be sought.

From the angle of the soul. Spiritual order. Correct passing through sign.

Aries through the Signs to Pisces

1. Aries.—I come forth and from the plane of mind I rule. *[654]*
2. Taurus.—I see, and when the eye is opened, all is illumined.
3. Gemini.—I recognise my other self and in the waning of that self I grow and glow.
4. Cancer.—I build a lighted house and therein dwell.
5. Leo.—I am That and That am I.
6. Virgo.—I am the Mother and the Child. I, God, I matter am.
7. Libra.—I choose the way that leads between the two great lines of force.
8. Scorpio.—Warrior I am, and from the battle I emerge triumphant.
9. Sagittarius.—I see the goal. I reach the goal and see another.
10. Capricorn.—Lost am I in light supernal, yet on that light I turn my back.
11. Aquarius.—Water of life am I, poured forth for thirsty men.
12. Pisces.—I leave the Father's Home and turning back, I save.

ENERGIES ORIGINATING WITHIN THE SOLAR SYSTEM

The Solar System

Entity manifesting.—The solar Logos.

Body of manifestation.—The solar system.

Receptive centre.—Pole of the central Sun.

Surface radiation or emanation.—Solar prana.

Movement produced.—Systemic rotation.

Distributive effect.—Solar etheric radiation. (Felt cosmically). *[655]*

The Planet

Entity manifesting.—A planetary Logos.

Body of manifestation.—A planet.

Receptive centre.—A planetary pole.

Surface radiation or emanation.—Planetary prana.

Movement produced.—Planetary rotation.

Distributive effect.—Planetary etheric radiation. (Felt within the system.)

The Human Being

Entity manifesting.—The Thinker, a Dhyan Chohan.

Body of manifestation.—Physical body.

Receptive Centre.—The spleen.

Surface radiation or emanation.—Health aura.

Movement produced.—Atomic rotation.

Distributive effect.—Human etheric radiation. (Felt by environment.)

THE SEVEN STARS OF THE GREAT BEAR

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. “The seven Rishis are the Regents of the seven stars of the Great Bear, and, therefore, of the same nature as the Angels of the Planets or the seven great planetary Spirits.” (S.D. II. 332. Note.)

2. “It is the seven Rishis who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades.” (S.D. II. 579.)

3. “The first ‘seven stars’ are not planetary. They are the leading stars of seven constellations which turn *[656]* around with the Great Bear....” (S.D. III. 195.)

4. “In Egypt, the Great Bear was the constellation ... called the Mother of the Revolutions, and the Dragon with seven heads was assigned to Saturn, who was called the Dragon of Life.” (S.D. III. 195.)

5. “In the Book of Enoch, the Great Bear is called Leviathan.” (S.D. III. 195.)

6. “Our solar system with the Pleiades and one of the stars of the Great Bear form a cosmic triangle or an aggregation of three centres in the Body of the One about Whom Naught may be Said.... The seven stars of the Great Bear correspond to the seven head centres of this Great Entity.” (Cosmic Fire, 182.)

7. “Vibrations (energies) come to our solar system from the seven Rishis of the Great Bear and primarily from those two who are the Prototypes of the seventh and fifth Rays or planetary Logoi.” (Cosmic Fire, 553.)

8. “Cosmic Avatars ‘represent embodied force from Sirius, and from that one of the seven stars of the Great Bear which is ensouled by the Prototype of the Lord of the third major Ray, the third planetary Logos’.” (Cosmic Fire, 723.)

9. “Cosmic evil from the standpoint of our planet consists in the relation between that spiritual, intelligent Unit or Rishi of the Superior Constellation—the informing Life of one of the seven stars of the Great Bear and our planetary prototype and one of the forces of the Pleiades.... In this relation, at present lacking perfect adjustment, lies hid the mystery of cosmic evil.... When the heavenly triangle is duly equilibrated and the force circulates freely through one of the stars of the Great Bear, the Pleiad involved and the planetary *[657]* scheme concerned, then cosmic

evil will be negated and a relative perfection achieved." (Cosmic Fire, 990.)

10. "Great waves of energy sweep cyclically through the entire solar system from the seven stars of the Great Bear. The strength of these vibrations depends upon the closeness of the connection and the accuracy of the alignment between any particular Heavenly Man and His Prototype." (Cosmic Fire, 1052.)

THE SEVEN SISTERS, THE PLEIADES

References in The Secret Doctrine

1. "The Pleiades are the supposed wives of the seven Rishis of the Great Bear. They are also the nurses of the God of War, Mars, the commander of the celestial armies." (II. 579.)

2. "The Pleiades are the central group of the system of sidereal astronomy.

a. They are found in the neck of the Bull, the constellation Taurus.

b. They are therefore in the Milky Way.

c. They are thus considered (Alcyone, in particular) as the central point around which our universe of fixed stars revolves." (II. 582.)

3. "The number seven is closely connected with the occult significance of the Pleiades, the six present and the 7th hidden." (II. 654.)

4. "The Pleiades were at one time the Atlantides and connected with Atlantis and its seven races." (II. 811.)

5. "One of the most esoteric cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades." (II. 454.) *[658]*

From A Treatise on Cosmic Fire

6. "The Pleiades are to the solar system the source of electrical energy and, just as our sun is the embodiment of the heart or love aspect of the Logos (Who is Himself the heart of the One about Whom Naught may be Said), so the Pleiades are the feminine opposite of Brahma." (The third aspect. Page 156.)

7. “Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle or an aggregation of centres in the body of the One about Whom Naught may be Said.” (182.)

8. “Two other systems, when allied with our solar system and the Pleiades make a lower quaternary.” (182.)

9. “The sun, Sirius, is the source of the Logoic mind (manas) in the same sense that the Pleiades are connected with the evolution of mind in the seven Heavenly Men and Venus was responsible for the coming of mind to the Earth.” (347.)

10. “Sirius, the Pleiades and our Sun form a cosmic triangle.” (375.)

11. “The Pleiades are negatively polarised to our seven schemes.” (377.)

12. “Our seven planetary Logoi are transmitters, via Their seven schemes to the seven stars of the Pleiades.” (378.)

13. “Three constellations are connected with the fifth logoic principle in its threefold manifestation: Sirius, two of the Pleiades and a small constellation whose name must be intuitively ascertained.” (699.)

14. “Three great waves of energy sweep cyclically through *[659]* the entire solar system from ... the Seven Sisters, the Pleiades, from that one in particular who is occultly termed “the wife” of the planetary Logos whose scheme will eventually receive the seeds of life from our planet which is not considered a sacred planet....” (1052.)

15. “Cosmic evil ... consists in the relation between that spiritual intelligent unit or ‘Rishi of the Superior Constellation,’ as He is called (Who is the informing Life of one of the seven stars of the Great Bear) and our planetary Prototype and one of the forces of the Pleiades.... The Seven Sisters are occultly called the ‘seven wives’ of the Rishis....” (990.)

SIRIUS

References from The Secret Doctrine and A Treatise on Cosmic Fire

1. “Sirius was called the ‘Dog Star.’ It was the star of Mercury, or Buddha, called the ‘Great Instructor of mankind.’” (S.D. II. 391.)

2. “The sun, Sirius, is the source of the Logoic mind (manas) in the same sense as the Pleiades are connected with the evolution of mind in the Seven Heavenly Men and Venus is responsible for the coming in of mind in the Earth chain.” (T. on C.F. 347.)

3. “Sirius, the Pleiades and our Sun form a cosmic triangle.” (375.)

4. “Our solar system is negatively polarised as regards the sun Sirius, which influences our entire system psychically, via the three synthesising schemes: Uranus, Neptune and Saturn.” (378.) *[660]*

5. “Vibrations reach us from Sirius, via the cosmic mental plane.” (553.)

6. “The Lords of Karma on our system are under the rule of a greater Lord of Karma on Sirius. We are governed by the Sirian Lord of Karma.” (570.)

7. “The consciousness of the cosmic mental plane is the goal of attainment for our solar Logos and the Sirian Logos is to our solar Logos what the human Ego (or soul) is to the human personality.” (592.)

8. “Three constellations are connected with the fifth logoic principle in its threefold manifestation: Sirius, two of the Pleiades and a small constellation whose name must be intuitively ascertained.” (699.)

9. Cosmic Avatars “... represent embodied forces from the following cosmic centres: Sirius, and that one of the seven stars of the Great Bear which is ensouled by the Prototype of the Lord of the third Ray, and our own cosmic centre.” (723.)

a. Only one Being (from Sirius) has visited our system and that was at the time of individualisation.

b. They only appear usually and normally at the initiation of a solar Logos. (723.)

THE PLANET—JUPITER

References in The Secret Doctrine

1. “Jupiter ... is a deity who is the symbol and prototype of ... ritualistic worship. He is the priest, sacrificer, suppliant and the medium through

which the prayers of mortals reach the Gods." (II. 49. Note.)

2. Jupiter is regarded as the "throne of Brahma." (II. 829.) *[661]*

3. "Jupiter is the personification of cyclic law." (II. 830.)

4. "The sun used to be called the `eye of Jupiter.'" (III. 278.)

5. "Plato makes Jupiter the Logos, the Word of the sun." (III. 279.)

6. "The Mysteries ... were presided over by Jupiter and Saturn."

7. "Occultism makes Jupiter blue because he is the son of Saturn."

8. "The sign of the Messiah's coming is the conjunction of Saturn and Jupiter in the sign of Pisces." (III. 152.)

References in A Treatise on Cosmic Fire

9. "Venus, Jupiter and Saturn might be considered *from the standpoint of the present time* , as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (299.)

10. "Venus and Jupiter are closely connected with the Earth and form eventually an esoteric triangle." (370.)

11. "In the Jupiter scheme, the Sons of Mind are just beginning their work." (742.)

THE PLANET—MARS

Reference in The Secret Doctrine

1. In answer to the questions: "What planets of those known to ordinary science, besides Mercury, belong to our system of world...," the reply was Mars and four other planets of which astronomy knows nothing. The inference is that these planets, A.B. and Y.Z. exist in etheric matter. (I. 187.) *[662]*

2. "As to Mars, Mercury and the 'four other planets,' they bear relation to the Earth of which no Master ... will ever speak...." (I. 187.)

3. Mars is in a state of obscuration at present:

a. Mars has two satellites to which he has no right.

(astral and mental. A.A.B.)

b. Mars is a septenary chain. (I. 188. 189.)

4. Mars was the Lord of birth, of death, of generation and destruction. (II. 410.)

5. Mars was called the six-faced planet. (II. 399.)

References in A Treatise on Cosmic Fire

6. There is a ... "triangle formed by the Earth, Mars and Mercury. In connection with this triangle the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied." (181.)

7. "Mercury, Mars and the Earth are closely allied with these three (Venus, Jupiter and Saturn)." (299.)

THE PLANET—MERCURY

References in The Secret Doctrine

1. "Mercury is just beginning to get out of a state of obscuration.

a. Mercury has no satellite.

b. Mercury is a septenary chain." (I. 188. 189.)

2. "Mercury is far older than the Earth." (I. 180.)

3. "Mercury is called the first of the celestial Gods, the God Hermes ... to which God is attributed the invention of and the first initiation of men into Magic.... *[663]* Mercury is Budh, Wisdom, Enlightenment or `reawakening' in the divine science." (I. 513.)

4. "Mercury is the Lord of Wisdom." (II. 31.)

5. "Mercury is still more occult and mysterious than Venus. It is:

a. Identical with Mithra.

b. The perpetual companion of the Sun of Wisdom.

c. The leader and evocator of souls.

d. One with the Sun." (II. 31.)

6. “Mercury heals the blind and restores sight, mental and physical.” (II. 571.)

7. “Mercury is sometimes represented:

a. As three-headed, because one with the Sun and Venus.

b. As a cube, without arms because the `power of speech and eloquence can prevail without the assistance of arms and feet.’” (II. 572.)

8. “The fifth race is born under Mercury.” (the Aryan race. A.A.B.) (II. 32.)

9. “Mercury is the elder brother of the Earth.” (II. 48.)

10. “Mercury receives seven times more light than any other planet.” (II. 570.)

11. “Buddhi and Mercury correspond with each other and both are yellow and radiant golden-coloured. In the human system the right eye corresponds with Buddhi and the left eye with Manas and Venus or Lucifer.” (III. 447, 448.)

12. “Mercury is called Hermes; and Venus, Aphrodite and their conjunction in man on the psycho-physical plane gives him the name Hermaphrodite.” (III. 458.) *[664]*

References in A Treatise on Cosmic Fire

13. “Venus, Jupiter and Saturn might be considered ... as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here.” (299.)

14. “The second hint I seek to give lies in the triangle formed by the Earth, Mars and Mercury. In connection with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity whilst Mars demonstrates kundalini latent.” (181.)

15. “In the middle of the fifth round, the Lord of Mercury will, with the Logos of the Venus scheme and of our Earth, form a temporary triangle of

force." (371.)

THE PLANET—THE MOON (veiling a planet)

References in The Secret Doctrine

1. "The moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly vampirized by her child, she revenges herself on it, by soaking it through and through with the nefarious, invisible and poisonous influence which emanates from the occult side of her nature. For she is a *dead* , yet a *living body* . The particles of her decaying corpse are full of active and destructive life, although the body which they had formed, is soulless and lifeless." (I. 180.) *[665]*

2. "The Earth is a satellite of the Moon." (I. 212.) (i.e., as the soul is today the satellite of form.)

3. "The Moon is the symbol of evil." (I. 246.)

4. "The moon is not a sacred planet." (II. 36.)

5. "The moon is the king of the planets." (II. 401. Note.)

6. "The moon is the sovereign of the vegetable world." (II. 520.)

7. "The moon is an inferior body." (II. 48.)

8. "The moon is the mind and the sun is the understanding." (II. 675. Note.) (Quoting Shankaracharya.)

9. "The moon is a dead planet from which all the principles are gone. It is a substitute for a planet which seems to have disappeared from view." (III. 459.)

References in A Treatise on Cosmic Fire

10. "The moon is dead and cannot support life because humanity and the building devas have been removed from its sphere of influence." (93.)

11. "The moon is in process of disappearance and only a decaying body is left. The life of the second Logos and the first Logos have been

withdrawn and only the latent life of matter itself remains." (415.)

12. "The moon was:

a. The place of systemic failure.

b. Connected with the lower principles.

c. The source of the sexual misery experienced on our planet.

d. Arrested in its evolution by the timely interference of the solar Logos.

e. The origin of the feud between the forces of light and of darkness ... can be traced back to the moon." (985. Note.) *[666]*

THE PLANET—NEPTUNE

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. "Neptune does not really belong to our system, in spite of its apparent connection with the Sun. The connection is imaginary." (S.D. I. 129. Note.)

2. "Among the secret orbs or star Angels ... Neptune was not included." (S.D. I. 629.)

3. "Neptune is the God of reasoning." (S.D. II. 840.)

4. "Sirius influences our entire solar system psychically via the three synthesising schemes—Uranus, Neptune and Saturn." (C.F. 378.)

5. "There is a peculiar group of Beings connected with a certain constellation and the lesser Dragon who have their habitat on Neptune and work with the sixth principle in the solar system." (C.F. 534.)

6. "The Law of Sacrifice and Death is ... in a mysterious way the reverse of the first law, that of Vibration. It is Vulcan and Neptune in opposition which is as yet an almost incomprehensible thing to us." (C.F. 597.)

7. "No man begins to coordinate the buddhic vehicle until he comes under the influence of Neptune.... When this happens, his personality horoscope will show this influence as dominant." (C.F. 899.)

8. "The Neptunian scheme governs one of the three paths of return and gathers to itself eventually all those egos who attain primarily through

handling sixth ray energy." (C.F. 899.)

9. "Neptune—

a. Presides over and makes possible the 2nd initiation.

b. Is one of the major synthesising planets. *[667]*

c. Is an absorbing or abstracting planet.

d. Is connected with the perfecting process." (C.F. 899.)

10. "Neptune is the repository of the 'solar flames'." (C.F. 1154.)

THE PLANET—PLUTO

References in The Secret Doctrine

1. "Pluto is a deity with the attributes of the serpent. He is a healer, a giver of health, spiritual and physical and of enlightenment." (S.D. II. 30. Note.)

2. "Under the legend, Orpheus seeks in the kingdom of Pluto, his lost soul. Krishna rescues from Pluto his six principles, (II. 30) being the seventh himself ... he is the perfect initiate, the whole of his six principles merging into the seventh." (S.D. III. 142.)

THE PLANET—SATURN

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. "Saturn, the father of the Gods, has been transformed from Eternal Duration into the limited period." (S.D. I. 451.)

2. "Jehovah was identified with Saturn and Vulcan." (S.D. I. 632.)

3. "In time the planet Saturn became reviled by those who worshipped other Gods." (S.D. I. 631.)

4. "Saturn was connected with Lemuria." (S.D. II. 812.)

5. "Venus, Jupiter and Saturn might be considered *from [668] the standpoint of the present time* as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (C.F. 299.)

6. “Venus, the Earth and Saturn form at the present time a triangle of great interest.

a. It is undergoing vivification.

b. It is increasing the vibratory capacity of the planetary and individual centres.” (C.F. 181. 182.)

7. “For some time the solar Logos has turned His attention to the Earth and to Saturn whilst Uranus is being stimulated.” (C.F. 357.)

8. “Occultism must win the day before the present era reaches ... Saturn’s triple septenary of the western cycle of Europe—before the end of the 21st century A.D.” (S.D. III. 23.)

9. “One of the most powerful among the seven creating Angels of the third order being Saturn, the presiding genius of the planet and the God of the Hebrews ... namely Jehovah ... to whom is dedicated the seventh day or Sabbath, Saturday or Saturn’s day.” (S.D. III. 115.)

10. “The sign of the Messiah’s coming was the conjunction of Jupiter and Saturn in the sign Pisces.” (S.D. III. 152.)

11. “Saturn was called the Dragon of Life.” (S.D. III. 195.)

12. “Saturn, Shiva and Jehovah are one.” (S.D. III. 195.)

13. “Saturn is the synthesising scheme for the four planets which embody manas pure and simple and is the major *[669]* resolution for the minor four and eventually for all The Seven.” (C.F. 370.)

14. “Sirius influences our entire solar system, via the three synthesising schemes, Uranus, Neptune and Saturn.” (C.F. 378.)

15. “Saturn is the focal point for the transmission of cosmic mind to our entire seven planetary schemes.” (C.F. 378.)

16. “The Saturn scheme is esoterically regarded as having absorbed the ‘frictional fires’ of solar space.” (C.F. 1154.)

THE PLANET—THE SUN

References in The Secret Doctrine

1. “The sun is a central star and not a planet.” (S.D. I. 126. Note.) (Therefore when it is included among the planets, as it is, it is simply because it stands for or veils a hidden planet.)

2. The sun is merely one of those suns which ... “are sunflowers of a higher light.” It is “dwelling in the vehicle of a God or of a host of Gods, like milliards of other suns.” (S.D. I. 319.)

3. “The sun is the storehouse of vital force which is the noumenon of electricity.” (S.D. I. 579.)

4. “The sun was not a sacred planet.” (S.D. II. 26.)

5. “The sun ... has its growth, changes, development and gradual evolution.” (S.D. I. 667.)

6. “The sun is matter and the sun is spirit.” (S.D. I. 820.)

7. “The sun is a great magnet.” (S.D. I. 541.)

8. “The solar substance is immaterial.” (S.D. I. 542.)

9. “The sun (i.e. the solar system) has Alcyone in the Pleiades for the centre of its orbit.” (S.D. I. 545.) *[670]*

10. “The Logos with the seven hierarchies form one Power, so, in the world of form, the sun and the seven chief planets constitute one active potency.” (S.D. II. 27.)

11. “The sun, the moon and Mercury were the earliest trinity of the Egyptians (Osiris, Isis and Hermes).” (S.D. II. 640.)

12. “The seven rays of the sun are made parallel to the seven worlds of every planetary chain, and to the seven rivers of heaven and earth.” (S.D. II. 640.)

13. “The seven rays of the sun will expand at the final pralaya into seven suns and absorb the material of the whole universe.” (S.D. II. 647.)

14. “The moon is the mind and the sun is the understanding.” (S.D. II. 675.)

15. “The Trinity is symbolised by the sun:

a. The central spiritual sun—God the Father.

b. The heart of the sun—God the son.

c. The physical sun—God the Holy Spirit."

16. "It is *in* the sun, more than in any other heavenly body (i.e. in our solar system) that the unknown Power placed the seat of its habitation." (S.D. III. 213.)

17. "The central spiritual sun is mirrored by the ... sun." (S.D. III. 214.)

18. "The sun is one of the nine deities that witness all human action." (S.D. III. 271. Note.)

19. "The sun was the image of divine intelligence or wisdom.... The word 'sol' (sun) was derived from 'solus,' the One or He alone, and the Greek name 'Helios' meant Most High." (S.D. III. 279.)

20. "The visible sun is only the central star but not the central spiritual sun." (S.D. III. 280.) *[671]*

21. "The sun was the life-giving and the death-giving luminary." (S.D. III. 288.)

22. "The sun is the substitute for the invisible inter-Mercurial planet." (S.D. III. 459.)

23. "The pure energy of solar intelligence proceeds from the luminous seat occupied by our sun in the centre of the heavens, that pure energy being the Logos of our system." (S.D. III. 213.)

24. There is "the sun of initiation in a triple form—two of which are the 'Day-Sun' and one the 'Night-Sun'." (S.D. III. 212.)

25. "All initiates are 'epitomisers of the history of the Sun' which epitome is another mystery within the mystery." (S.D. III. 140.)

26. "The mystery of the sun is the grandest of all the innumerable mysteries of occultism." (S.D. III. 212.)

27. The sun:

a. "Used to be called the 'eye of Jupiter.' (S.D. III. 278.)

b. Plato mentioned Jupiter-Logos, the Word or sun. (S.D. III. 279.)

c. The true colour of the sun is blue. (S.D. III. 461.)

d. The sun was adopted as a planet by the Post-Christian Astrologers who had not been initiated." (S.D. III. 461.)

28. "This Self, the highest, the one and the universal was symbolised on 'the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the soul—killing the terrestrial passions which have ever been an impediment to the reunion of the Unit Self (the Spirit) with the All-Self. Hence the allegorical *[672]* mystery.... It was enacted by the Sons of the Fire-Mist and of Light." (S.D. III. 271.)

THE PLANET—URANUS

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. "Uranus was known by the ancients under another name." (S.D. I. 126.)

2. "Cronus (time) ... is represented as mutilating Uranus.... Absolute time is made to become finite and conditioned." (S.D. I. 450.)

3. "Among the three secret orbs or Star Angels, Uranus ... was not included." (S.D. I. 629.)

4. Uranus ... personified all the creative powers and is synonymous with Cronus. (S.D. II.

281. 282.)

5. "Uranus was unknown to the ancients and they were forced to reckon the sun amongst the planets.... Uranus is a modern name but one thing is certain, the ancients had a mystery planet which they never named. This 7th planet was not the sun but the hidden divine Hierophant." (S.D. III. 330.)

6. "Uranus is now being stimulated." (C.F. 357.)

7. "Uranus is one of the three synthesising planets and Sirius influences our entire solar system via Uranus, Neptune and Saturn." (C.F. 378.)

8. "Uranus is the home of 'fire electric.'" (C.F. 1154.)

THE PLANET—VENUS

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. “Venus ... has no satellite ... and is far older than the Earth.” (S.D. I. 180. S.D. II. 35.) *[673]*

2. Venus is “the little sun in which the solar orb stores his lights.” (S.D. II. 27.)

3. “Light comes through Venus who receives a triple supply and gives one-third to the Earth.

a. Therefore the two are called ‘twin sisters.’

b. The spirit of the Earth is subservient to Venus.” (S.D. II. 33.)

4. “Venus is the most occult, powerful and mysterious of all the planets.

a. Its relation with the Earth is the most prominent.

b. It presides over the natural generation of men.

c. It is called the ‘other sun.’

d. It is the Earth’s primary or spiritual prototype.” (S.D. II. 33-35.)

5. “The planetary Logos of Venus loved the Earth so well that He incarnated and gave it perfect laws which were disregarded and rejected.” (S.D. II. 38.)

6. “Every sin committed on Earth is felt in Venus. Every change in Venus is reflected on Earth.” (S.D. II. 35.)

7. “Venus ... is the light-bearer of our Earth, in both the physical and mystic sense.” (S.D. II. 36.)

8. “It is with the Regent of Venus (the planetary Logos) that occult mysticism has to deal.” (S.D. II. 36.)

9. “Humanity (which appeared in Lemurian days) ... is said to be under the direct influence of Venus.” (S.D. II. 27.)

10. “The sun Sirius, is the source of the Logoic mind (manas) in the same sense as the Pleiades are connected with the evolution of mind in the seven Heavenly *[674]* Men and Venus is responsible for the coming in of mind in the Earth chain.” (C.F. 347.)

11. “There is a psychic link between the planetary Logos of Venus and that of our Earth.

a. The Venus scheme is more active than ours.

b. Its humanity are more advanced than ours.

c. Its radiation includes the buddhic plane as far as its humanity are concerned.

d. It could therefore open up, through stimulation, the same plane to our Earth humanity.” (C.F. 367.)

12. “Venus is the second or the sixth scheme, according to whether the schemes are counted mystically or occultly.” (C.F. 595.)

13. “Venus is negatively polarised and hence it became possible for a mysterious absorption by the Earth of Venusian force ... the karmic tie between the two planetary Logoi (one in a positive incarnation and the other in a negative) caused a planetary alliance. Light flashed forth.” (C.F. 323.)

14. “The Lord of Venus:

a. Holds place in the Logoic Quaternary.

b. Venus is in the fifth round and is therefore further progressed than the other planets.” (C.F. 300.)

15. “At the present stage of evolution in the systemic centres (the planets) Venus, the Earth and Saturn form a triangle of great interest.

a. It is undergoing vivification.

b. It is increasing the vibratory capacity of the planetary and individual centres.” (C.F. 181.) *[675]*

16. “Venus, Jupiter and Saturn might be considered *from the standpoint of the present time* as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here.” (C.F. 299.)

17. “In the human system, the right eye corresponds with Buddhi and Mercury and the left eye with manas and Venus.” (S.D. III. 447. 458.)

18. “In the middle of the fifth round, the Logos of Mercury will, with the Logos of Venus, and of our Earth form a temporary triangle of force.” (C.F. 371.)

19. “Venus and Jupiter are closely connected with the Earth and form eventually an esoteric triangle.” (C.F. 370.)

20. “Venus, being in the fifth round, had the mind principle coordinated and developed and four minor mental aspects had been synthesised and the buddhic aspect was being provided with a means of expression through the medium of the fifth principle.” (C.F. 376.)

21. There are three planetary schemes in ... “which manas is manifested, and two in which already Buddhi is manasically demonstrating. Of these two, Venus is one....” (C.F. 377.)

22. “Venus is in her last round and has nearby brought the fourth kingdom to perfection.” (C.F. 742.)

THE PLANET—VULCAN

References in The Secret Doctrine and A Treatise on Cosmic Fire

1. “Jehovah was identified with Saturn and Vulcan.” (S.D. I. 632.) *[676]*

2. “Vulcan is within the orbit of Mercury.” (C.F. 206. Note.)

3. “The Law of Sacrifice and Death is ‘in a mysterious way’ the reversal of the first law, that of Vibration. It is Vulcan and Neptune in opposition, as yet an incomprehensible idea to us.” (C.F. 597.)

4. “In Vulcan, the sons of Mind have nearly completed their work.” (C.F. 742.)

CAPRICORN—TENTH SIGN OF THE ZODIAC

Reference in The Secret Doctrine

1. “The Dhyanis were connected with the Crocodile and their abode in Capricornus.” (I. 239.)

2. “Capricorn is the 10th sign of the zodiac ... and has in it 28 stars.” (II. 609. 612.)

3. “There is a mystic connection between the names *Makara* and *Kumara* .

a. It means and is connected with the pentagon.

b. It represents five-fold man and therefore the five kumaras.

c. It is related to the Ocean God.

d. It personifies solar fire.” (II. 609. 610.)

4. “Capricorn is connected with the birth of the spiritual microcosm and with the death of the physical universe.” (II. 612.)

5. “When the sun passes away behind the 30th degree of Capricorn and will reach no more the sign Pisces, then the Night of Brahma has come.” (II. 612.) *[677]*

References in A Treatise on Cosmic Fire

6. “The mystery of Capricorn is hidden in these five (spiritual man, aspirant, disciple, initiate and adept) and in the Biblical words ‘the sheep and the goats’.” (706.)

7. “Once in the history of each scheme, an avatar from the constellation Capricorn appears on mental levels. This level is the lowest one on which these inter-planetary deities appear. No more can be communicated on this matter. The mystery of the goat lies hidden here. This avatar makes His appearance in the third round of the third chain and disappears in the fifth round of the fourth chain.” (727.)

GEMINI—THE THIRD SIGN OF THE ZODIAC

References in The Secret Doctrine

1. “Castor and Pollux, the bright Gemini, were born from Leda’s egg.” (I. 392.)

2. “The legend of Castor and Pollux is concerned with the mortal half of man, the personality, and the immortal part, the ego or spiritual

individual. The personality has nothing in itself to survive and the other half which becomes immortal in its individuality by reason of its fifth principle being called to life by the *Informing Gods* , thus connecting the Monad with this Earth. This is Pollux, while Castor represents the personal, mortal man an animal of not even a superior kind, when unlinked from the divine *Individuality* .” (II. 130)

a. “Castor owes his immortality to Pollux.

b. Pollux sacrifices himself to Castor.” (II. 130.) *[678]*

LEO—THE FIFTH SIGN OF THE ZODIAC
References in The Secret Doctrine

1. “The esotericism of the first Creative Hierarchy (which is the sixth in reality. A.A.B.) is hidden in the zodiacal sign Leo.” (I. 234.)

PISCES—THE TWELFTH SIGN OF THE ZODIAC
References in The Secret Doctrine

1. “In Judaism and Christianity, the Messiah is always connected with water, and with baptism. (II. 413.)

a. The second racial initiation.

b. The first planetary initiation.”

2. Pisces ... “shines as a symbol of the past, present and future spiritual Saviours.” (I. 717.)

3. “Kepler states as a positive fact that at the moment of the Incarnation (of Christ) all the planets were in conjunction in the sign Pisces ... the constellation of the Messiah.” (I. 717.)

4. On the porticos of buildings sacred to votive offerings to the dead, in the Buddhist religion, are ornaments of a “cross formed of two fishes.” (III. 151.)

5. “The sign of the Messiah’s coming is the conjunction of Jupiter and Saturn in the sign Pisces.” (III. 152.)

TAURUS, THE BULL—THE SECOND SIGN OF THE ZODIAC

References in The Secret Doctrine

1. "All the Sun-Gods ... have been mystically connected with the constellation Taurus and were called the First." (I. 720.) *[679]*

2. Taurus is regarded as the central group of the Milky Way.

Note: The Pleiades as the central group of the Bull and Alcyone, one of the 7 pleiades, is supposed to be the star around which our universe revolves.

VIRGO, THE VIRGIN—THE SIXTH SIGN OF THE ZODIAC

References in The Secret Doctrine

1. "One of the most esoteric cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades." (II. 454.)

"Virgo is inseparable from Leo and the Pleiades and the Hyades."

VENUS

In the second solar system, and in connection with the method employed therein, another point merits attention. This fire of mind has its source in a constellation until recently unrecognised by exoteric science as having any relation of an intimate nature to our solar system, owing to its tremendous distance away. *The sun "Sirius" is the source of logoic manas* in the same sense as the Pleiades are connected with the evolution of manas in the seven Heavenly Men, and Venus was responsible for the coming in of mind in the Earth chain. Each was primary to the other, or was the agent which produced the first flicker of consciousness in the particular groups involved. In every case the method was that of a slow evolutionary growth till the consciousness suddenly blazed forth owing to the interposition of force, apparently from an extraneous source. *[680]*

1. "The Logos.—Solar System. Sirius.
2. Seven Heavenly Men—Planetary scheme. Pleiades.
3. Heavenly Man—earth chain. Venus."

(Cosmic Fire, page 347.)

The Fourth Kingdom and the Hierarchy of the Planet

"Certain facts have already been grasped and realised by the average occult student who has been pondering this teaching with care. He is aware that the juncture of Spirit-matter and mind, or manas, was effected during the third root-race, and that the definitely human family became present upon earth from that date. He knows that this was brought about by the coming, in bodily Presence, of certain great Entities, and he has learned that these Entities came from the Venusian chain, that They achieved the necessary juncture, undertook the government of the planet, founded the occult Hierarchy, and that—though some remain with the chain—the remainder have returned to Their originating source. This in many ways sums up the totality of the present knowledge. Let us briefly enlarge upon it, correct certain erroneous interpretations, and ascertain one or two new facts. We might tabulate these as follows:

First, it should be borne in mind by the occult student that:

a. This advent signalised the taking of a physical vehicle by the planetary Logos, and was literally the coming of the Avatar.

b. This advent was brought about by a definite systemic alignment which involved:

The Venus scheme of the system.

The Venus chain of the Earth scheme.

The Venus globe of the Earth chain. *[681]*

c. That the planetary Logos did not come from the Venus scheme but from the Venus chain of His own scheme, the Earth scheme. Owing to systemic alignment logoic kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation.

Next, it should also be remembered that in considering this matter we must be careful to view it not only as it affects our own globe and its present

humanity, but from the systemic and cosmic point of view, or from the angle of its importance to a planetary Logos and a solar Logos. Hence it is a fact that this event was not only the result of the taking of a minor initiation by our Earth Logos, but in the Venus scheme was signalised by the taking of a major initiation by the Venusian planetary Logos on His fifth chain. In connection with a solar Logos it followed upon the stimulation of one of His centres and from the geometrical progression of the fire through the earlier mentioned Triangle.

It has been stated that one hundred and four Kumaras came from Venus to the Earth; literally the figure was one hundred and five, when the synthesising Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. I would call attention to the dual significance of that name, "Buddha of Activity," bearing out, as it does, the reality of the fact that Entities at Their stage of evolution are active love-wisdom and embody in Themselves the two aspects. The three Buddhas of Activity have a correspondence to the three persons of the Trinity." (C.F. 386-7.)

[682] "The planetary Logos of this scheme is called 'the First Kumara,' the One Initiator, and the statement is made that he came to this planet from Venus, Venus being 'the Earth's primary.' This needs elucidation somewhat, though it may not be permitted to do more than convey a few hints as to the truth. The fact is one of the most mysterious in the development of our scheme, and in it lies hidden the secret of this world cycle. It is not easy to convey the truth and words but seem to veil and cloak.

Perhaps a hint may be given in pointing out that there is an analogy between the coming in of the Ego in full sway and its taking hold at certain periods in the life of a human being. At seven years we are told the Ego "takes hold," and again at adolescence; at twenty-one that hold may be made still firmer. Again, as lives are passed, the Ego (in connection with a human being), grips its vehicles and so sways them to his purpose with more effect and fullness. The same procedure can be seen in relation to a Heavenly Man and His body of manifestation, a scheme. It must be remembered that every

scheme has seven chains; that each chain has seven globes, making a totality of forty-nine globes; that each globe is again in turn occupied by the life of the Logos during what we call seven rounds, making literally three hundred and forty-three incarnations, or fresh impulses to manifest. We must add to these major manifestations such lesser ones as those named by us root-races, and sub-races, also branch races, and thus we are faced with a complexity that is enough to stagger the average student. The planetary wheel of life turns on its lesser scale the wheel of life of the little pilgrim we call man; as it turns, it sweeps the life of the evolving planetary Logos into ever new forms and experiences until the fire of Spirit burns up all lesser fires.

[683] As earlier pointed out, each Heavenly Man is linked with one of His Brothers under the Law of Mutual Attraction, which manifests so degradingly as yet upon the physical plane, through the life of the human unit, imprisoned in physical form. *Psychically* the link is of a different nature, and such a link is found between the planetary Logos of the scheme we call Venus, and the Logos of our scheme. This psychic interaction has its cyclic ebb and flow, as ebbs and flows all life force. In Lemurian days came a period of close interaction which brought about an incarnation on the physical planet of the Logos of our scheme, the Head of the Hierarchy, and the One Initiator. This could not have been effected had not the planetary Logos of the Venus scheme been in a position to link up closely with ours." (C.F. 366-7.)

"The Cosmos . Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle, or an aggregation of three centres in the Body of *Him of Whom naught may be said* . The seven stars in the constellation of the Great Bear are the correspondences to the seven head centres in the body of that Being, greater than our Logos. Again, two other systems, when allied with the solar system and the Pleiades, make a lower quaternary which are eventually synthesised into the seven head centres in much the same way as in the human being after the fourth initiation." (C.F. 182.)

“A clue tending towards the correct understanding lies hid in the words: ‘Venus is the Earth’s primary.’

It is not permissible to say much about this mystery, that ‘Venus is the Earth’s alter ego,’ nor is it advisable, but certain ideas may be suggested which—if brooded on—may result in a wider grasp of the beauty of nature’s *[684]* synthesis, and of the wonderful correlation of all that is in process of evolution.

Perhaps some idea may be gained if we remember that, in an occult sense, Venus is to the Earth what the higher Self is to man.

The coming of the Lords of Flame to the Earth was all under law and not just an accidental and fortunate happening; it was a planetary matter which finds its correspondence in the connection between the mental unit and the manasic permanent atom. Again, as the antahkarana is built by individual man between these two points, so—again in a planetary sense—is a channel being built by collective man on this planet to its primary, Venus.

In connection with these two planets, it must be remembered that Venus is a sacred planet and the Earth is not. This means that certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary homes to these principles. Others persist throughout the mahamanvantara. Of these Venus is one.” (C.F. 298.)

“It would be well to enlarge here a little on the connection between Venus and the Earth, which is hinted at in some of the occult books, and is somewhat touched upon in this. I have stated that the interaction between the two schemes is due largely to their positive and negative polarity, and I pointed out that a similar relation underlies the relation of the Pleiades and the seven schemes of our solar system, and also the relation of Sirius and the system itself. This, therefore, sweeps into close interaction three great systems:

1. The system of Sirius. *[685]*
2. The system of the Pleiades.

3. The system of which our sun is the focal point.

making, as we will have noted, a cosmic triangle. Within our system there are several such triangles, varying at different stages; according to their relation to each other, the differentiated force of the different schemes can pass from scheme to scheme, and thus the units of life on the different rays or streams of force become temporarily intermingled. In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, or synthesis or merging. This should be borne in mind in studying both the macrocosmic and microcosmic centres, for it accounts for diversity in manifestation, in forms and in quality.

A correspondence might here also be pointed out which may serve to convey light to those who have eyes to see:

The Venus scheme, being in the fifth round, had the fifth principle of manas coordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling point in evolution, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units." (C.F. 375-6.)

Just as Venus is negatively polarised to our Earth scheme, so the seven stars of the Pleiades are negatively polarised to our seven schemes.

A very pertinent question might here be asked. We might justly enquire (in connection with the point that Venus is negatively polarised, and also that the Pleiades *[686]* are equally so) why they should be termed negative if they are the donors and not the receivers, for to be negative is surely to be receptive. This is indeed so, but the question arises in our minds, owing to lack of information, and consequent misapprehension. Venus may have had much to do with the impartation of the stimulation which resulted in great events on Earth via the Venus chain of our scheme, but *our scheme gave, in a mysterious manner, more than was received* , though the gift was not of

the same nature. The coming in of the Venusian influence to our chain, and to our planet, with the subsequent stimulation of certain groups in the fourth Creative Hierarchy, the human, caused a paralleling event of even greater magnitude in the Venus scheme. This affected the sixth Hierarchy, one of the deva Hierarchies, dwelling in the Venus scheme. This stimulation emanated via our sixth chain (or the second according to the angle of vision) and affected the corresponding chain in the Venus scheme. The magnitude of the difference may be seen in the fact that in our case *one globe alone* was affected, whereas the influence of our scheme on the Venusian was such that *an entire chain* was stimulated. This was brought about through the positive polarity of the Heavenly Man of the Earth scheme." (C.F. 377-8.)

"The statement that the great Kumara or the One Initiator came to this planet from Venus is true in so far as it embodies the fact that He came to this dense planet (the fourth) in the fourth chain from that chain in our scheme which is called the 'Venus' chain, and which is the second chain. He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of *[687]* His coming as the Avatar. Very reverently might it he said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month." (C.F. 371.)

SOME HINTS ON THE SCIENCE OF TRIANGLES

"Two hints can here he given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centres:

a. The force centre of which the Manu, and His group, are the expression.

b. The centre of which the Bodhisattva or the Christ and His adherents are the focal point.

c. The centre of which the Mahachohan and his followers are the exponents.

These three groups form the three centres in one great triangle—a triangle which is not yet in complete vivification at this stage of evolutionary development.

Another triangle in connection with our own planetary Logos is that formed by the seven Kumaras—the four exoteric Kumaras corresponding to the four minor head centres, and the three esoteric Kumaras corresponding to the three major head centres.

The second hint I seek to give, lies in the triangle formed by the *Earth, Mars and Mercury.* In connection *[688]* with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrising, the secret may be revealed."

"... Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars—form a triangle of rare importance, so it may be here said that at the present point in evolution of the logoic centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles...." (Cosmic Fire, p. 180-2.)

"There is a definite occult reason, under the Laws of Electricity, behind the known fact that every initiate, presented to the Initiator, is accompanied by two of the Masters, who stand one on either side of him. The three of them together form a triangle which makes the work possible." (Cosmic Fire, p. 210.)

"... In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, of synthesis or merging." (Cosmic Fire, p. 375.)

[689] "Another fact that should be noted about these great Beings is, that when viewed in Their seven groups, They form:

a. Focal points for the force or influence emanating from the other solar centres or schemes.

b. The seven divisions of the occult Hierarchy.

They exist, as does the Heavenly Man Himself, in etheric matter, and are literally great Wheels, or centres of living Fire, manasic and electric fire; They vitalise the body of the Heavenly Man and hold all together as an objective whole. They make a *planetary triangle* within the chain, and each of Them vitalises one globe." (Cosmic Fire, p. 388.)

1. "Two connecting principles are needed. This requires a living spiritual Fire of the middle principle from the fifth and third states of Pleroma. This fire is the possession of the Triangles." (Cosmic Fire, p. 681.)

"*Second* , just as in the case of man, certain triangles of force are found at different stages of evolution, or (to word it otherwise) different centres become geometrically linked, such as the:

a. Base of the spine,
b. Solar plexus,
c. Heart;
or again,
a. Solar Plexus,
b. Heart,
c. Throat;

[690] so, in the case of a Heavenly Man, or of a solar Logos, a similar event occurs. Such an event transpired in this round in relation to the centre which our planetary Logos embodies. It became geometrically linked with two other centres, of which Venus was one, and logoic Kundalini—circulating

with tremendous force through this adjusted Triangle—brought about that intensification of vibration in the human family which resulted in individualisation." (Cosmic Fire, pp. 368-9.)

"A hint may here be given to those who have power to see. Three constellations are connected with the fifth logoic principle in its threefold manifestation; Sirius, two of the Pleiades, and a small constellation whose name must be ascertained by the intuition of the student. These three govern the appropriation by the Logos of His dense body. When the last pralaya ended, and the etheric body had been coordinated, a triangle in the Heavens was formed under law which permitted a flow of force, producing vibration on the fifth systemic plane. That triangle still persists, and is the cause of the continued inflow of manasic force; it is connected with the spirillae in the logoic mental unit and as long as His will-to-be persists, the energy will continue to flow through. In the fifth round, it will be felt at its height." (Cosmic Fire, p. 699.)

> "The heart of the Sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body. In this connection it must be remembered that the force which flows from the heart of the Sun, works through a triangle formed by the Venusian scheme, the Earth and the Sun.
>
> *[691]* "That another triangle was also formed involving two planets was to be expected under the law, and the triangles vary according to the scheme involved." (Cosmic Fire, p. 664.)

"We must recognise another triangle within the Earth scheme, of the chains called "the Earth chain," the Venus chain, and the Mercurian chain, but this triangle entirely concerns the centres of the planetary Logos of our scheme. A systemic formation of great importance in the next round should be pointed out which will bring three schemes:

> The Earth Scheme,
>
> Mars,
>
> Mercury,

into such a position in relation to each other that the following results will eventuate:

A systemic triangle will be formed ." (Cosmic Fire, p. 390.)

"Three of the sacred planets, it should be remembered, are the home of the three major Rays, the embodied forms of the three logoic aspects or principles. Other planets are embodiments of the four minor rays. We might consider—from the standpoint of the present—that Venus, Jupiter and Saturn might be considered as the vehicles of the three super-principles at this time. Mercury, the Earth and Mars are closely allied to these three, but a hidden mystery lies here. The evolution of the inner round has a close connection with this problem. Perhaps some light may be thrown upon the obscurity of the matter by the realisation that just as the Logos has (in the non-sacred planets) the *[692]* correspondence to the permanent atoms in the human being, so the middle evolution between these two (God and man) is the Heavenly Man, whose body is made up of human and deva monads, and Who has likewise His permanent atoms. Always the three higher principles can be distinguished in importance from the four lower." (Cosmic Fire, p. 299.)

"Those who are working in the Uranus, the Neptune, and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of force, and herein lies a hint. In the central list of schemes the middle and lower group of Agnishvattas are active. In the others the higher group and middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned only with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesising planetary schemes, and provide conditions suitable only for the very advanced stages. They are the 'reaping' planets." (Cosmic Fire, p. 777.)

"The planets Venus and Jupiter are exceedingly closely connected with the Earth, and form eventually an esoteric triangle." (Cosmic Fire, p. 370.)

"Each of the planets—of which seven only were called sacred—whether known or unknown, is a *septenary* , as is also the chain to which the Earth belongs...." (S.D. I. 176.)

[693] "The Dense Physical Planets:

Earth	4th Chain	4th Globe
Jupiter	3rd Chain	4th Globe
Saturn	3rd Chain	4th Globe
Mars	4th Chain	4th Globe
Vulcan	3rd Chain	4th Globe
Venus	5th Chain	5th Globe
Mercury	4th Chain	5th Globe"

(Cosmic Fire, p. 373.)

PLANETS, RAYS AND ESOTERIC TEACHING

Uranus (7th)—*The School of Magic* of the tenth order. It is sometimes called 'the planet of the violet force,' and its graduates wield the power of cosmic etheric prana.

Earth (3rd)—*The School of Magnetic Response* . Another name given to its pupils is 'The graduates of painful endeavour' or the 'adjudicators between the polar opposites.' Its graduates are said to undergo examination upon the 3rd subplane of the astral plane.

Vulcan (1st)—*The School of Fiery Stones.* There is a curious connection between the human units who pass through its halls and the mineral kingdom. The human units on the earth scheme are called 'the living stones'; on the Vulcan they are called 'fiery stones.'

[694] Jupiter (2nd)—*The School of Beneficent Magicians* . This planet is sometimes called in the parlance of the Schools, the 'College of Quadruple Force Units,' for its members wield four kinds of force in constructive magical work. Another name given to its halls is 'The Palace of Opulence'

for its graduates work with the law of Supply and are frequently called the ‘sowers.’

Mercury (4th)—The pupils of this planetary school are called ‘The Sons of Aspiration’ or ‘The points of Yellow Light.’ They have a close connection with our Earth scheme. The name of this school is not given.

Venus (5th)—*The School with five strict Grades* . This again is a planetary scheme closely related to ours. Its planetary Logos is in a more advanced group of cosmic students than is ours. Most of its hierarchical instructors come from the 5th cosmic plane.

Mars (6th)—*The School for Warriors* , or the open grades for soldiers. Four of these planetary schools are responsible for the energy flowing through the ‘four castes’ in all parts of the world. Its teachers are spoken of as ‘Graduates of the Ruddy Flame’ and are frequently portrayed as clothed in red robes.... They work under the first logoic aspect and train those whose work is along the lines of the destroyer.

[695] Neptune (6th)—This school concerns itself with the development of the desire element and its graduates are called the ‘Sons of Vishnu.’ (Cosmic Fire. 1177-1179.)

The Schools on Saturn, the Sun, the Moon and on Pluto are not given but complete the twelve planets.

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